

THE Christians heauenly *Treasure.*

BY
WILLIAM BURTON of *Reading*
in *Barkeshire.*

MATTHEW. 16. 16.
What shall it profit a man to winne the whole world,
and loose his owne soule.

PHILIP. 3. 7.
The things that were vantage vnto mee, the same I
counted losse for Christs sake.
8 And doe iudge all things to be dunge that I might
winne Christ.

LONDON:
Printed by T. E. for *Thomas Man senior,*
and *Ionas Man,* dwelling in *Pater-*
noster-Row, at the signe of
the *Talbot,* 1608.



TO
the right VVorshipfull,
and religious Knight, Sir *Drue*
Drurie, encrease of Grace and
Peace in this life, and fulnesse
of heavenly treasure in the
life to come.

* * *



Ight VVorshipfull
*Mæcenæ*s, in regard
of the manifolde
fauours, and encour-
agements, which I haue recei-
ued from you, euer since I first
entred into the sacred worke of
the Ministrie, first in Norfolke at

A 2 your

THE EPISTLE

your house by Norwich, where then you remayned, and many times since, I doe heere (as dutie bindeth mee) offer vnto your VVorshipfull Patronage, this short Treatise, of the *Christians* *heauenly Treasure*, which sheweth in some sort, the difference betweene false goods and true goods, betweene Heauen and Earth, the riches of the one and the riches (or penurie rather) of the other, and the way how to enioy the one without losse of the other. Which is not to teach you any thing that yet you know not, for God bee praysed you knew these things long agoe, but
(as

DEDICATORIE.

(as S. Peter wrighteth) to confirme & strengthen your godly minde, and to vphold your holy Faith, which long since through the mercy of God shined in you, accompanied with true loue, the handmaid of Faith, to the great glory of God, the ioye of the godly, and the comfort of the Saints hearts. This Argument doth of right belong vnto your Worship, because the Lord hath plentifully replenished your hart with the loue of heavenly things and true zeale vnto his glory, for heavenly matters, onely in heavenly minds and sanctified harts receiue kind entertainment, like

THE EPISTLE.

the Angels in *Lots* house, reioy-
sing each in others company &
conference, like *Mary* and *Eliza-
beth*, but they shun the compa-
nie of the wicked, like the Wise
men, which balked *Herods* house
& returned another way, when
they vnderstood what a Fox he
was.

The God of all Mercie and
Consolation, who hath made
your old age glorious, by crow-
ning the same with a most con-
stant loue and sincere profession
of his blessed Truth, so prosper
your holy proceedings and reli-
gious endeouours; that at the end
of this your earthly pilgrimage,
you

DEDICATORIE.

you may with holy *Simeon* depart in peace, and receive with all Saints, that crowne of immortall glory; and endlesse rest, which God hath prepared for you, and for all those that loue and desire the glorious appearing of the Lord Iesus Christ. From my friends house in London, this 21. of *Ianuarie* 1607.

Your Worships in all
Christian affection,

William Burton.

DEDICATED TO THE

you may with holy Simon
part of the and receive with
all Simon, the crown of im-
mortality and endless life,
and be prepared for
the glory of those that I see
and the glorious ap-
pearance of the Lord Jesus Christ.
I wish to be in Lon-
don as a witness of your joy.

Your Worship in all

Christian affection,

William Barton.



THE Christians Heauenly Treasure.

MATTHEVV. 6. 19.

Lay not up Treasures for your selues in earth, where the Moth and Canker corrupt, and where Theeues digge through and steale.

20 *But lay up for your selues Treasures in Heauen, where neither the Moth, nor Canker corrupteth, and where Theeues neither dig through nor steale.*

21 *For, where your Treasure is, there will your hart bee also.*



O V^r Sauour Christ hath in the former part of this chapter condemned the fond affectation of Vaine-glory as the onely bane and poyson of all good actions, wherof he giueth three instances:

B

The

The Christians

The one in giuing of Almes: The other in Fasting: The last in Prayer. He now forbiddeth worldlinesse, and greedy desire of earthly things, as dangerous an enemy to our Salvation, & no lesse a staine vnto our Christian profession, as the former. Vaine-glory and Hypocrisie as a burning poyson that infecteth and inflameth the inward parts, is to be auoyded, yea, as a Theefe that robbeth the Almighty of his glory is to be pursued. Greedy Conetousnesse or worldlinesse as Thrones that choke the graces of Gods Spirit, is to bee plucked vp by the rootes. As a spirituall Feuer that relisheth no goodnesse, but distasteth all Heauenly and Spirituall things, is to bee purged and taken heed of, yea, the desire of riches is to bee auoyded as a streame both deepe and swift, that will both drowne mens soules & carry them quite away from God. To that *sende* Saint Paul saith, they that *will bee rich*, (meaning whether God will or no, or before the time that God hath appointed) *fall into many noysome and foolish lusts, which drowne men in perdition and destruction.*

1. Tim. 6. 9

destruction, to shew in what a miserable case a worldling is: for speak to a drowned man, smite him, teach him, and cry out vnto him, or sound a Trumpet in his Eare, and he heareth not, he seeleth not: and so is it with a man whose hart is drowned in the cares of this World, and loue of riches. And yet those are in greatest admiration, for the world doth not onely desire to be hauing more still, but doth admire those that haue worldly Treasures. Therefore our Sauour Christ doth warne vs of that gnawing Worme, and tels vs, that if wee bee so greedy of the world as to set our harts vpon it, we loose heauen for our labour. And therefore wee must take heed how wee vse this world: for Christ would teach vs how to vse the world, that wee bee not coufened by it. A little thing certaine is better then much vncertaine, as a poore man with a little Coppyhold, is better to passe in that respect than hee that hath much, and no assurance in it: The World is vncertaine, for it is in danger of Theeues which will rob, or of Mothes which will fret, or of

The scope
& summe
of this
Text.

The Christians

Rust which will consume, or of Death which wil end all, but Heaven is not subject to any of these nor the like. Againe, hee that will bee saued must send Treasure before hand to Heaven, and not driue off till death come, for none shall finde Treasure there, but they that lay it vp before they dye.

As a man that remooueth to another place to abide there, sendeth his stuffe and prouision before him: so they that meane to remoue hence and to abide in Heaven, must send their Treasure thither before hand, by relieuing the poor, and helping forward other holy & charitable works. And wheras some alledge for themselves, that they haue had great losses, &c. and therefore cannot giue any thing to the poore, or other holy and charitable vses, they must know that they haue the more need to giue, and to bee liberall, and to doe good with that they haue, and so to lay vp in Heaven, when the World goeth from them, or else they will bee poore both here and there too. Now if any man bee desirous to know whether he hath any treasure
in

in heaven or no, let him take this course: First, let him see what it is that doth command his hart: and next what doth most moue him, and touch him: and lastly, what hee taketh most delight in, and what he beateth his braine about most: and if the matters of Heauen and Gods Kingdome doe most commaund his heart, and occupy his head, and delight his minde, then his Treasure is there, his stufte is sent before hand to the place whether hee intendeth to remoue when God calleth him, or else not: and this is the summe of Christs words and holy counsell in this place.

This Text hath 2. parts. $\left\{ \begin{array}{l} 1. \text{A Commandement.} \\ 2. \text{A reason of the same.} \end{array} \right.$ The parts of the Text.

The Commandement hath likewise two parts. The first is Negative in Verse 19. *Lay not up Treasure for your selues in earth, &c.* The second is Affirmatiue in verse 20. *But lay up for your selues Treasure in Heauen, where neither the Moth, &c.*

The Reason is in Verse. 21. *For where your Treasure is, there will your hart*

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hart bee also. As touching the Negative part of our Sauour his Precept, wee are to vnderstand that his manner of speaking is here no otherwise then in other places, and other cases also of the like
Ioh. 6. 27. kinde: as, *Labour not for the meate that perisheth, but labour for the meat that endureth to Eternall Life.* And in another
Luk. 12. 33 place, *Sell that you haue, and giue to*
Mat. 10. 9 *the poore.* And in another place, *Possesse*
not gold nor siluer. And in another place,
Mat. 6. 25. *Be not carefull what to eate and drincke, or*
what rayment to put on. All which places being literally taken, and not according to the minde and meaning of our Sauour Christ, may breed error, as they haue done: for from hence the Anabaptists fetch their communitie of goods; the Monks and Fryers their wilfull pauer-ty; and the Iesuits hereupon perswade others to impouerish themselues to enrich them: And lastly, vnder the shadow of these words, the slothfull sluggard, & idle person would shrowd themselues, to bee thereby discharged of all honest labor and diligent following of their vocations. Therefore first the true meaning of
of

of the words is to be sought for, and then we shall the better vnderstand what doctrines from thence may bee gathered, for our further instruction and consolation in the Lord. This word *Treasure*, is *Treasure* taken in the Scripture sometime for gold and siluer. 1. King. 7. 51. And Salomon 1. King. brought in the things which Dauid his father had dedicated: the Siluer, and the Gold, and the Vessels, and laid them among the Treasures of the house of the Lord. So Pro. 2. 4. If thou seekest for wisdom as Pro. 2. 4. for siluer, and searchest for her as for treasure. And Mat. 13. 44. The Kingdome Mat. 13. of Heauen is like vnto a Treasure hid in the field, &c. Sometime it is put for abundance of riches or any other thing. As, Mat. 13. 52. Euery Scribe which is Mat 13. taught vnto the kingdome of Heauen, is like vnto a House-holder, which bringeth forth out of his Treasure things both new and old. And Mat. 12. 34. out of the abundance Mat. 12. of the hart the mouth speaketh. Verse 35. A good man out of the good Treasure of his hart, or abundance of good things, bringeth forth good things. So Rom. 2. 5. Thou after thine hardnesse, and hart that cannot
B 4 repent

The Christians

repent, treasurest vnto thy selfe Wrath
against the day of Wrath, that is, causest
vnto thy selfe abundance of Wrath, &c.
And sometime it is put for whatsoeuer a
man taketh delight in, as here in this
place, *Where your Treasure is, there will
be your hart also*, that is, where the thing
is that you delight in, there will be your
hart, your minde and affection. Againe,
all Treasure is eyther temporall or eter-
nall. 2. Cor. 4. 18. *The things that are seene
are temporall, but the things that are not
seene are eternall.* Eternall or heavenly
Treasure is from heauen, and consisteth
in the grace and fauour of God, and is
sa. 33. 6 the onely true Riches. *Esay. 33. 6. The
feare of the Lord shall bee his Treasure.*
uk. 6. 45. *And a good man out of the good Treas-
ure of his hart bringeth forth good things.*
uk 12. 33 *These are called: Bagges that wax not*
Cor. 4. 7 *old. And Light of glory brought in earthen
vessels. The renuing of the inward man.*
Ver. 16. *An excellent and eternall waight
of glory.* 17. *And things not seen, yet looked*
Cor. 2. 9 *upon.* Vers. 18. *Such as no Eye hath seene,
nor Eare hath heard, nor haue entered in-
to the hart of man.* And here in our Text
Such

heavenly Treasure.

5

such as Moths cannot eat, nor Rust consume, nor Theeves steale, that is, they are not subiect to any kinde of casualtie or mischance: all which places doe rather shew what it is not, then what it is, for indeed it is God himselſe in Christ Iesus; which cannot bee expresse, because he is infinite and incomprehensible.

Of this latter it is not that hee speaketh, when hee saith *Lay not vp for your selues Treasures in earth*, then hee must needs meane the former. But what doth the Lord Iesus meane that it is in no wise lawfull for a Christian man to get, or enioy the riches of this world? not so, for in *Pro. 2. 4.* it is said that we *Pro. 3. 4.* must seeke for Wisedome as for golde: to shew that golde also may bee sought for. And King *Salomon* made a nauie *1 King. 10. 22* of ships, which once in three yeeres returned with golde and siluer, Iuory, &c. And in *Gen. 37. 28.* it is said there was *Gen. 37. 28* traffique betweene the Midianites and the Ismalites Marchants, and betweene *Chap. 39. 1* the Ismalites and the Egiptians, that one country might by that meanes bee benefited by the commodities of another.

What

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What then? doth hee meane that it is vnlawfull to keepe any thing in store for hereafter? Not so neither, for *Ioseph* Gen. 41. 35 is commended for laying vp against the time of famine, yea, it is *Iosephs* counsell that *Pharaohs* officers shall gather all the foode of seauen plenteous yeeres, and lay vp Corne for foode in the cities to bee kept against the seauen yeeres of famine. What then? doth hee meane that a man must take of earthly goods onely so much as will serue his turne, and cast away that which is left? Not so neither, for in *Iohn*. 6. He commandeth his Disciples to gather vp in baskets that which was left, when the people had bene miraculously fed, and let nothing bee lost (saith the Lord.) What then? doth hee meane that wee must not provide for those that wee leaue behinde vs? Not so neither, for the Apostle saith, *The Children ought not to lay* 1 Cor. 12. 14 *vp for their Fathers, but Fathers for their Children.* And hee telleth *Timothy*, 2 Tim. 5. 8. that hee which *provideth not for his familie* is (meaning in that respect) *worse than an Infidell, and hath denyed the faith.* What

What then? doth hee meane that all must bee common? Not so neither, for then there could bee no breach of the eight Commaundement if any man did steale; and all exhortations and precepts of distributing to the poore were in vaine, if the poore might bee their owne caruers of rich mens goods: yea, what should then become of buying and selling? *Buy the Truth but sell it not*, saith Prouerbs. *Solomon*: And defraud not one another (saith the Apostle) in barganing, and Thessalo. buying, and selling.

What then? doth hee mean that we must sell away all that wee haue and begge for our selues, as Popish Fryers, and Monkish Papists would haue vs to doe? Not so neither, for in *Luke 12. Luk. 12. 33*. It is not said sell that you haue, but *πολισατε τὰ ὑπερχοντα*, *Sell that you haue ouerplus, and may well spare, and giue to the poore*, otherwise we should loue our neighbours not as our selues, but aboue our selues, which God neuer required. And better it is for a man to keepe his goods for himselfe, than to bestow them vpon idle Monks, and a wicked rabble of

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of Fryerly locusts, which bee as necessarie in a christian Common-wealth, as Snakes in a mans bosome, or Mice in a barne full of Corne.

What then? doth hee meane that a man may liue idly, and then looke to be maintained by others? Not so neither, for the Apostle being ruled himselfe by the spirit of Christ, hath set downe a Rule for such irregular persons, *that if any can worke and will not, such should not*
Theff. 3.
10 *eat*, to shew that idle persons are inordinate, and so burdensome to a Common-wealth, that they are not worthy to liue, but to bee punished by the most cruell death that can bee, and that is to bee starued and pined to death. And in *Pro. 6. 6.* the sluggard is sent by the holy Ghost to the *Pismire*, that in beholding her wayes hee might learne to bee wise, for shee hauing no guide, gouernour nor ruler gathereth her meate in Summer, and prepareth her foode in Haruest, to shew that euen by honest and painefull trauaile men should provide in Summer against the hard time of Winter, and in health for sicknesse.
And

And albeit the Lord *Iesus* saith in *Ioh. 6*
Labour not for the meate that perisheth, *Ioh. 6. 27.*
yet his meaning is not to discharge men
of their honest labour, and following
(euen with diligence) their callings, but
that we must not labour so much for the
bread that perisheth, as for that which
abideth to Eternall life, or that our tem-
porall commodities should not bee the
only end of our labour, or that we must
not mingle our labour with distrust and
vexing care, for that euen our strength *Psal. 90. 10*
is but labour and sorrow, and when *Salomon*
by his Wisedome had waded
through all matters, and had made try-
all of the world, hee vpon his approo-
ued experience, set downe his verdict,
that *all is but vanitie and vexation of spi-*
rit, as if hee should say, moyle not, vex
not, weare not out your selues so much
as you haue done about the world, to the
loosing of your heauenly treasure. Well
then, if Christ doth allow men to get
and enioy riches as the Merchants of
Tirus: and King *Salomon*, if he doth al-
low vs to prouide and lay vp beefore
hand as *Ioseph* did, & to saue that which
is

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is remaining, as himselfe and his Disci-
ples did, and to lay vp for our families
as the very Infidels doe. If the Lord Je-
sus will not allow men to haue all things
common as Anabaptists doe, nor to
professe wilfull pouertie as beggerly
Fryers do, nor to feed Idle-packs which
will not labour for their liuing, as pre-
posterous pittie doth, what then should
bee his meaning when he saith, *Lay not
up for your selues Treasures in earth?*

That wee may the better finde out
the Lords meaning we, are to know that
Treasure here, is put not onely for mo-
ney, riches, and prouision for the time
to come, but also for any thing else (as
was said before) wherein a man taketh
most delight, and whereupon hee de-
pendeth most, or which hee maketh his
felicities; yea, and doth so lauish out his
loue vpon it, and torment himselfe with
careful thoughts for the same, as if with-
out it hee should be vitterly vndone, and
could not possibly liue. In which maner
Worldlings gather riches, and Atheists
seeks after pleasure, the Ambitious man
hunts after Honour, euen with all their
harts,

harts, with all their minde, with all their might, strength & soule, as if it were their God that did make them, and it should preferue and saue them, which is a manifest breach of the first commandment.

Now all is made the Treasure that the heart is set vpon, as for Example.

Some men take more to heart the losse of a Childe, than the losse of all their goods besides, and doe so much set their affection vpon it, that they will say, if God should take this Childe away, then all our ioy is gone, like *Rachel* Mat. 2. 18. that mourned for her children & would not bee comforted.

Some are so ieaious ouer their Honour, that if they haue not all manner of outward complements afforded vnto them, they are as male-contented as *Haman*, who was full of Wrath, and studied nothing but monstrous & mischeuous reuenge, because *Mordcai* did not bow the knee vnto him, as others had done. Hef. 3. 5. 6

Some againe dote vpon their Credit, that if their wicked counsell bee crossed at any time, they are readie with
Achitophell

The Christians

Sam.

Achitophell (that treacherous counsellour) to goe hang themselves.

Others are so madde vpon their present pleasure, that with the beastly E-
1. Cor. 15 pictures they cry, let vs eate and drinke, though wee dye for it to morrow.

Some are so enamored of their wealth, that when their goods are encreased and their barnes enlarged, then with the worldling they dreame of a *quietus est*:
Luk 12.19 *And cry soule be now at rest, for thou hast goods enough for many yeeres.*

Of all these it may be said they haue layde vp Treasure in Earth but not in Heauen, beecaue in these things they haue reposed all their ioy, their delight, their trust. And therefore being inuited to the heauenly banquet of the Gospell, they answer like earth-wormes, making light of the matter, I must looke to
Mat. 22. 5. my farme saith one, and I to my Oxen,
Luk. 14. 18 saith another, and I must aske my wife first, saith another: which is no more in effect but thus much, wee must follow that wee delight in, and that wee trust in, these are the things that our heart delight in, and trust in, these are our treasures.

treasure. If wee saw more goodnesse in that Feast then in these our commodities, wee would goe to it, but wee cannot relish them as wee doe these worldly matters, and therefore thank your Mai-ster for his good will, and pray him to hold vs excused : for the truth is, wee must follow that which our hart affecteth, our worldly Treasure, wee cannot come. To all such it is said here. *Lay not vp your Treasures on earth, &c.*

And these words may bee expounded two wayes. *Lay not vp, &c.* Thou that art a Christian and hast given thy Faith to the Lord Iesus Christ in thy Baptisme, thou that art a Cittizen of the heauenly Ierusalem, and hast the holy One of Israell, euen the Lord of Hosts, and the mightie God of Heauen and Earth for thy father : his sonne, yea, his onely beloued Son for thy Redeemer, and the holy Ghost which proceedeth from them both for thy sanctified guide and Comforter, and thou that hast the Angels to garde thee, and the Saints to pray for thee, and all the Creatures to serue thee, and therefore art of all the

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Creatures the most noble and excellent, thou must needs haue somewhat to delight in, to occupy thy minde vpon, and to set thy hart vpon. Take heede it bee not vpon earthly things, for all the earth cannot yeeld thee a fit match, thou being called to so high and heavenly a calling, but heauen can. In earth is nothing that can make thee happy, but in heauen there is happinesse it selfe. In earth there is no commoditie without a discommoditie, but in heauen there is. In earth is no perpetuitie, but in heauen there is. In earth there is no securitie or safetie, but in heauen there is both: therefore *Lay not vp thy Treasure in earth where the Moth and Canker corrupteth, and where Theeues dig through and steale,* but in heauen where is no such matter. Or it may thus bee expounded. Thou which art a Christian doe not so greedely seeke after earthly substance, as thereby to neglect thy heavenly substance, as the manner of all men is to do by nature, like *Esau* who was so hungry for a messe of his brothers pottage, that for loue thereof, and for feare of staruing

Staruing (except he had it) lost his birth-right, for which prophane part of his, hee could not finde any place to repentance, although hee sought the blessing with teares. Verely a thing this is, that may make our harts to ake, for wee are at *Esaues* part: So we may get the world, keepe our customers and win the pottage, wee are safe: but marke thou, that art of *Esaues* humour, well maiest thou weepe for the losse of thy temporall benefits, but for this damnable profanessle of thine in preferring of Earth before Heauen, except Gods grace bee the more abounding towards thee, thou wilt hardly repent. Therefore if thou be wise indeed (as thou wouldest seeme to bee) forsake *Esaues* dyet in time, and lay not up Treasure in Earth where Moth and Canker do corrupt, and Theeues break through and steale, &c.

Heare Christs reason. *Where Moths doe fret, Canker corrupteth, and Theeues dig through and steale.* The summe of his reason is this, that whatsover this world affordeth, is subiect to consumption, or corruption, or both: if it bee in vse, it is

Christs Reason.

The Christians

consumed with the vse, if it bee not v.
sed, then it corrupteth for want of vse.
The consuming and spending of these
worldly goods, is eyther by the owners
of them, or by Theeues that oftentimes
are pertakers of them to the hurt of the
owner. They are also consumed eyther
by sensible and liuing Creatures, as by
Mothes, Flyes, Mice, and Rats, and such
like: or else by insensible & dead things,
as Rust, and Mould, and Fire, and Wa-
ter, and Ayre, and Age, &c. Now consi-
der the matter, consult & giue sentence.
What madnes is it to prouide for theeues
and Robbers? What inhumanitie to giue
that to Mothes and Mice, &c. which is
better bestowed vpon thy selfe, vpon thy
familie, or vpon the poore? What va-
nitie, yea, what misery is this to bee a
slaue to such things as theeues and rob-
bers, Vermine, and rottenesse shall do-
minier ouer, and in a short time must
perish eyther in the vse, or for want of
vse? This doe not worldlings consider,
they locke vp, and lay vp, and put out
their Treasures to be kept for them, yet
can they not keep their garments from

Moths

Moths, nor their golde and siluer from Rust, nor any thing they haue, from one casualtie or another long. When they haue gotten goods together, they cannot promise vnto themselves either perpetuities of them or securitie: And what a misery is that? but either their goods or themselves must weare away, and their goods are in danger for their properties sake, and the owners are in danger for their goods sake.

Neither are these all the discommodities that thy Treasure is subiect vnto, who knoweth not that the Fire may consume them, as it hath done thousands? or the Water may drowne them, as it hath done thousands? or the Plague may infect them as it hath done thousands? or Time may weare them, as it hath done millions of thousands? or Death may fetch thee away, as it hath done infinit millions of thousands? Besides all this, consider how manie The miserie of a haue beene vndone by vnconscionable worldling Debtors, by crafty headed Lawyers, by vnthrifre Children, by vntrusty Seruants. Yet this is not all, for what restless
C 3 care

The Christians

care doth teare thee in getting them? what tormenting feare doth abate thy comfort in keeping them? and what hart breaking sorrow doth vex thee in loosing of them? Yet this is not all neither, for here thou art prayesed, there thou art disprayesed, now thou art loued, by and by thou art enuied, of some thou art admired, of many thou art scorned, and all for thy wealths sake.

The worldling is like a Mill, driuen violently by a maine streame, and great prouision is made to feede in one place, and to coole in another, the Sacke is brought to feede the Mill, and the Mill grindeth and weareth it selfe to fill the Sacke againe, and still the Wheele is where it was, for all his whirling about, and as you finde it so you leaue it: so is it with a worldly man and his goodes, but this similitude applyeth it selfe, I will therefore follow it no further.

This wee all know, but how often, or rather how seldome doe wee thinke vpon it, or remember it, or make vse of it, to stay vs from greedy coueting and eager pursuing of the World, with the hazard

hazard of our Saluation? The Diuell
 hee cryeth, follow the World, compasse
 the worlds goods, oh thou shalt profit
 thy selfe, but Christ saith, *What shall it* Mat. 16.
profit a man to winne the World, yea, the
whole World, and to loose his owne Soule?
 that the Diuell concealeth; yea, he dea-
 leth with vs as hee did with Christ him-
 selfe, hee shewed Christ the glory and
 maiestie of worldly kingdomes, but not
 the troubles and tumules, not the daun-
 gers and enimies of the same: So he de-
 ludeth the fooles of this world, he shew-
 eth them the brauery of the Court, but
 not the vanitie that is in the Court: hee
 sheweth them the glory of honour, but
 not the daunger of honour: he sheweth
 the flowers of Beautie, but not the de-
 ceiptfulnesse of Beautie: hee sheweth
 the commodities of Offices, but not the
 discommodities of Offices: he sheweth
 the wealth of such a Country, but not
 the enuie & misery of the same country.
 And thus are the Fooles of this world Luke. 12.
 (as God himselfe calles them) deluded
 and abused, yea, and destroyed many
 times by the Diuels shewes, like the
 C 4 miserable

The Christians

miserable Troyans who doted so much vpon the Grecians counterfaite and monstrous horle, that they would neuer leaue vntill they had pulled downe the wals of their Cittie to get it in, neuer dreaming of the hidden mischiefes and armed Souldiers that lay in the belly thereof, prepared for their present destruction. But they see what a shew this maketh, and what a shew that maketh, and meruailous it is in their eyes, then their hart is on fire till they haue it, and their head still is devising how to compasse it, to which end all meanes are attempted, there is flattering, and glosing, and fore-stalling, borrowing here, and pawning there, and selling one thing to buy another: and when hee hath gotten his harts desire, then he thinks of nothing but his gettings, as *Nabuchadnezzar* that proud King of Confusion, thought of nothing but of his glorious buildings, *Oh* (said hee) *Is not this great Babell, which I haue built for the honour of my Maestie? Strouting vp and downe in his Galleries, and admiring himselfe for his Building, as a foole admireth him-*

himselfe in a glasse, so doe the fooles of the world, oh (saith one) how rich shall I bee? how worshipfull saith another? how much admired for my wealth, for my brauery, for my strength, saith a third? &c. Within a while commeth the Moth, the Mouse, and the Rat for their fees, the one taketh vp his lodging in his braue apparrell, and gnaweth holes in his lodging, the other in his Barnes and graneries, and taketh as deepe toule as the Miller, the Rust falleth and feedeth vpon his gilded and glittering Armour, and the Canker seazeth vpon his Gold and Silver. After these commeth the legall Theefe, that is, the Vsurer, and he must haue for the lone of his money, then comes the Mercer and Draper with their Bills, wherewith they giue many astonishing blowes on the head (as it were with clubs) for wearing out their braue Apparrell before it bee paid for. Then the fashion altereth, or the Ayre is not wholesome, and both must bee changed, or the Flatterer licketh his Dishes, or the Begger pulleth him by the sleeue, and then the propertie is altered

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altered, Oh *quantum mutatus ab illo* ?
Hee is not the man hee was taken to
bee, neyther is it all gold that glistred in
his eyes.

Now, speake to these Earth-wormes
of Heauenly things, and amidst their
ioyes or dumps, aske them if they will
goe to a Sermon, or ioyne with the con-
gregation in Prayer, or the like, what
is their answer? Is it not Nabal-like ?
who when his kindnesse was requested
towards *David* and his Souldiers, an-
swered like a foolish Churle, euen like
himselſe. *Who is David? and what is the
Sonne of Isbai that I should send of my
vittailles vnto him?* So say they, the Ser-
mon, what good shall wee get by going
to a Sermon? who worſe then these
Preachers themſelues? Oh they can
talke well, and tell a trim tale in the Pul-
pit, but their liues are not thereafter.
And thus they play the curriſh Dog,
barking and bawling at them that bring
them meate. Oh, wee shall haue a Pu-
ritaine of you, how holy you are? Tell
not mee of the Sermon, I haue other
matters to thinke vpon, I muſt follow
my

my suites in Law, or I must goe and beare such and such company at the Tauerne, or at Bowles, or at Tables, &c. I haue not slept inough, (saith another :) And others haue not their ruffes, and their cuttes, and their hoopes, and their knackes fine inough : I cannot abide to sit so long saith one : I must goe serue my customers : I like not this kinde of teaching (saith another) And thus doe they answere, when they are moued to meete the Lord, in the meanes of their saluation and sanctification, which lay vp Treasures on earth, and not in heauen : And therefore *Lay not vp your Treasures on earth, but in heauen.*

Againe, how doe worldlings deale in bargaining, in buying and selling? Doe they not assault one another with lyes? Doe they not vndermine one with another with deepe dissembling? Doe they not sweare falsly, to deceiue one another? Doe they not promise largely, deny impudently, and falsifie vniustly their promises? Doe they not worke vpon the aduantage, and take the extremitie of Law one against another? Doe they

The Christians

they not thus deale which are onely deuoted and altogether addicted to the Treasures and pleasures of this World?

Againe, how are they accounted of? how are they accursed? Are they not (for the most part) accounted as Iudas-fes and tray-Gods? as Machiuels and Tirants, as Cut-throats and Coufoners, vnconscionable and cruell, hard-harted and mercileffe, and that euen of their friends? They are cursed of the rich, which pay for their kindnesse, and of the poore they are cursed, because they can get no kindnesse of them: Of whole Countries, trades & Common-wealths they are accursed, for they will haue a cast at all. Wee cannot buy but of him saith one: Wee cannot sell but we must agree with him saith another: Wee cannot vtter our commodities because of him, saith a third. The country curseth him: where were wont to bee so many Ploughes kept for Tillage (saith the country) is there now nothing but a Shepheard and his dogge. *Ubi Troia iam seges*: nay I would it were so well, but now *ubi seges iam segnitie*: all is little
enough

Weedes.

enough for a stinking Weede, that hath in most places, put down both Tillage and Pasture, to set vp the pride of life, and lust of the eye, as if the Commonwealth might liue rather by colour, than by cloath, and by accidents, rather than by substances. And as the country curseth the worldling, so the poore seruants doe iustly cry out vpon them for detayning of their wages, and do truely apply those words in the Gospell against such, *they reape where they sowed not, and take up where they laid not downe.* And thus are they accounted of, which follow onely earthly Treasure, and therefore *Lay not up Treasure on earth.*

How they liue wee haue heard, but how doe they dye? commonly *Qualis vita, finis ita*: Doe not many of them prooue Bankroupts and spend-thrifts? Doe they not dye deepe in debt, plunged in despaire, voyd of comfort, and without confidence in God? Is not their wedge of Golde their confidence? and doe they not say to their bags of gold, these are the Angels that shall keepe vs? Oh most fearefull, and what more miserable

The Christians

serable? As they loued not the word of God in their health time, so doe they wholly distast it in their sicknesse, and their light goeth out in obscure darknesse, leauing a filthy smell behinde it, like a snuffe in a socket, when the candle is burnt out.

How many of them doe take their leaue of the World (after their long doting vpon it) most helleshly blaspheming of God, most cruelly cursing of men, most monstrously execrating of themselves, and most brutishly roaring like beasts knocked on the head, or lying most sencelessly like blockes and stocks. And if any make a better end, that may bee reckoned amongst the miracles of Gods superabounding mercy. But thus commonly doe they dye, that haue had their thoughts, and their cares, wholly drenched in the loue and delight of earthly things, to verifie the saying of *hil. 3. 18.* the Apostle: *Many walke of whom I haue tolde you often, and now tell you weeping, they are enimies of the crosse of Christ, whose God is their belly, whose glory is their shame, which minde earthly things*

things, & therefore their end is damnation. And thus we see how the profane Irreligiousnesse, the deceitfull dealing, the wicked liuing, and the cursed ending of worldlings doe all cry out with one consent, and bid vs beware, that we lay not vp Treasure on earth onely, where Moths doe gnaw, and Rust doth consume, and Theeues breake through and steale.

When the men of Lystra would haue worshipped *Paul* and *Barnabas*, those blessed Apostles cryed out, *O men why doe you such things? wee are euen men as you be, and subiect to the same passions that yee bee, yet scarce refrained they the people, that they had not sacrificed unto them.* So when worldlings would sacrifice their harts to earthly Treasure, doth not the earth cry out and say. *O vaine man what dost thou meane? I am as thy selfe, and as base as thy selfe, I was another mans, and am for euery mans turne, I am enuironed with thornes and Bryers, and inhabited with Toads, Vipers, and noysome Vermine, & all my commodities are haunted with moths, & cankers,*
with

Act. 14. 15
18.

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with Theeves and Diuels, yet scarce doe they refraine from offering sacrifice vnto them. I know not whereunto the earthly Treasure may bee better resembled then vnto the huge horse that the Greekes had prepared for the destruction of Troy (if that story be true) which made a great and goodly shew, but *verum armato milite complent*, it was within full of armed Souldiers, who when they saw their fittest opportunitie, issued out of his panch, to the vtter ruine of all those that doted so much vpon it, and tooke so much paines to bring it into the Cittie. But most pithy was the counsaile of *Laceon* that valiant and prudent Citizen, concerning that monstrous mountaine of hidden mischiefes, and happy had it beene for that Cittie if his counsaile had beene followed, and surely, *Si mens non leua fuisset* (as the Poet speaketh) if they had not beene too light of beliefe, and too much enchaunted with a false perswasion thereof, they had done well enough, for hee spake plainely enough, when he told them that *Aut hoc inclusi ligno occultantur Achini, aut hac in nostros*

Virg. Æn.
lib. 1.

nostros fabricata est machina muros: Ey-
ther (sayth hee) our enimies lye lurking
in this wooden horse, or else it is some
Engine erected for the battering of our
wals. Nay more *Aut aliquis latet error,*
Equo ne crediti Teucris, There is more
mischiefe in it then wee are aware of. O
Troyans, bee wise and take heede you
trust not a Horse. Yea, but it is a gifte
that the Greekes haue left for *Pallas*.
Well, saith hee, *Quicquid id est, timeo*
Danaos & dona ferentes: Make what you
can of it (saith hee) there is no trusting
to the Greekes, though they come with
gifts in their hands: So hee that hath a
spirituall eye indeed, that can pearce fur-
ther then to the out-side of worldly
shewes, can truly say it, and may safe-
ly iustifie it, that the golden shewes of
profits and pleasures, which are often in
this world presented vnto his view, haue
eyther some secret mischiefes lurking
in them, or are like some strange engine
erected to batter his estate, or to cut his
throate, or to ouerwhelme his head with
cares and feares, or to prouoke him to
some desperate attempt: but let the best

D

bee

The Christians

bee made of it that can bee made, yet the world is not to bee trusted, though it comes fawning and flattering, creeping and crouching to a man with giftes and presents in the hand, for in a kisse was treason, and *Ioabs* kind embracings prooue but deadly stabbings, and the wisest that euer was amongst the sonnes of men, hauing made tryall of all, and taken not a taste, but his fill of all the treasures and pleasures that this world could possibly inuent for the delight and strength of a king, could at the casting vp of his accompts, giue no better verdict of it but this : *Vanitie of Vanities, and all is but Vanitie and vexation of spirit.* And here againe one wiser and greater then *Salomon* tels vs (if we haue grace to belecue him) that both the rust, and the Moth, and the Canker, and the Theefe, and all cry out vnto vs, and bid vs take heed how we dote vpon worldly Treasure.

Eccles. 1.

Vse. 1.

Of this discourse we may make good vse, when wee are tempted to the breaking of Gods Commandements for the gayning of the worlds goods. When any

is tempted, let him but reason thus with his soule: My Soule what thou wouldest haue thou seest, but what thou shalt haue thou seest not, thou seest the horse, but not what hee hath in his belly: thou seest the Bee, but not her sting: thou seest sweet meat, but not the sower sauce: thou seest the baite, but not the hooke: the cheare, but not the reckoning: a fawning face, but not the hand at the back: In a word, thou beholdest the profite that thou art like to get by profaning of the Sabbath with working and drudging, the gaine of Vsury and Bribery, the commoditie of lying and cogging, and the gaine of deceit and falshood, and the like: but what stings and wounds, thou shalt get in thy Conscience by following of those spirituall Couseners, thou dost not consider, and therefore stay, and proceede no further vnlesse thou wilt bee so mad as to loose Heauen for Hell.

Agane when thou art in prayer or Vse 1.
hearing of Gods word, or about any o-
ther of thy godly deuotions, and feelest
thy heart stepping aside to haue confe-

The Christians

rence with earthlie cogitations, doe but say thus to thy selfe with *Salomon*, for whom is it that I now care? is it not for the world; that will cousten me of the word? is it not earthly treasure that eals my minde away, that I might loose this Heauenly treasure? returne then O my soule vnto thy rest, and keepe thy standing, beware least thou be coustened of the heauenly verity, with a shew of earthly vanitie.

Vse 3.

And in like manner when thou hapnest to loose any worldlie commoditie, neuer lay it to heart, but euen say this to thy selfe, now the world hath shewed it selfe like it selfe; God hath taken that from me, which otherwise would haue pulled me from him. As a louing father he hath but taken from mee that knife wherwith I might like a child haue hurt my selfe: And as a most wise captaine he hath rid me of my luggage, that I might pursue my enemies more swiftly, and make more expedition toward my heauenly countrie, where are better things provided for me, euen such as no fire can consume, no Moth can freet, no
Theefe

Theefe can steale, no time can weare, & so with patience let it goe, and give God thanks, that hath better provided for thee, then thou wert aware of.

But lay vp for your selues treasure in heauen, where &c.

Our Saujour Christ hauing forbid-
den the gredy seeking of earthly things,
and brought men out of conceit with
the bewitching vanities of this life, he
presently offereth vnto vs better things,
and commaundeth vs to lay them vp in
heauen, to our owne vse when time shall
serue, as if he should say, I doe not ab-
solutely forbid you to gather, and to lay
vp in store, but I would haue you so
gather, and so to lay vp, that you may
finde store of treasure in Heauen, your
heauenly countrey, whereunto you are
borne againe, and where you must abide
for euer. And these treasures thus to be
laied vp, hee commendeth vnto vs, for
their Excelleney, for their Securitie, and
for their Perpetuitie; things which all
desire, and which are able to free a mans
minde from all care. Of which it will
not be amisse for vs to take a little view.

The Affir-
mative
part.

Heauenly
Treasures
are to bee
preferred
in three
respects,
viz.

1. Excel-
lencie.
2. Securitie
3. Perpe-
tuitie.

The Christians

Of the excellency
of the
Christians
Treasure.

What are those treasures then that are commended vnto vs for their excellencie? In a word they are heauenly, now looke how farre heauen is more excellent then the earth, and the spirit then flesh, and God then man, so much doth the Christians heauenly treasure excell all the treasures of this world,

Obiect.

This is true, indeede: but in heauen (thou wilt say) there is neither buying nor selling, trading nor traffique, building nor planting, letting nor hiring, hungering nor thirsting, no cold nor heat, no working nor labouring, no iourneying, nor traouelling. And therefore we need not care for any prouision for any such vses, what then are those treasures, or what is in them more then in others that wee are so charged to lay them vp? here we know (saith the Atheist) what wee haue, but what we shall haue there we

Answer.

know not. But heare thou earthly minded man, and harken O thou whose mind and hart lye buried vnder a loafe of bread. There are indeed no such commodities in heauen as the earth affordeth, yet heauen is a rich countrey, & the
com

commodities thereof are far aboue the
 fine golde of Ophir. First there is the
 Lord Iesus who is the Lord high treasu-
 rer of heauen and earth, *In whom are* Col. 2.3.
hid all the treasures of wisdome and know-
ledge. In whom God hath blessed vs, with Eph. 1.3.
all spirituall blessings in heauenly things: Of Iohn. 1.16
whose fulnes we receiue all grace for grace,
In whom and by whom wee liue, and A&T. 17.28.
move, and haue our being, of whom the
church enquired and was sicke of loue Cant. 5.8.
 vntill she found him. Worldlings make
 a wonder at this geare vntill they know
 what it is, but then they are as desirous
 of it as others, as plainly appeareth by
 the conference that passed between the
 regenerate Spouse of Christ, and the
 vnregenerate members of the visible
 Church, about the excellency of Christs
 person and loue, and the effect of the
 said conference most liuely and pathe-
 tically deciphered by *Salomon* in his spi-
 rituall song. And first the regenerate
 and Godly Spouse of Christ beginneth
 in this manner. *I Charge you O Daugh-*
ters of Ierusalem, if you finde my wel-be-
loued, that you tell him that I am sicke of
 loue:

The Christians

- Verse. 9.** *loue.* Now mark the answer that is made to this charge by those which yet knew not the excellency of Christ. *O the fairest among women, what is thy welbeloued more then other welboured? what is thy welbeloued more then an other louer, that thou dost so charge vs?* Now mark the description of Christ, set forth by the true church, as glorying and delighting to speake of the beautie and riches of their heavenly Bridegrome, to the shame of those that beare the title of Christians, and yet are neuer so much daunted and silenced at any thing, as when speach is offered them of Christ and Christian Religion, as if it were possible that an honest woman should bee ashamed to heare good spoken, or to speake good things of her
- Verse. 10.** Husband, *My beloued* (saith the Spouse of Christ) *is white and ruddy, the cheifest of ten thousand. His head is as fine gold, his locks curled, and black as a Raven.*
- 11 *His eyes are as Doves upon the Riuers of waters, which are washed with milke, and*
- 12 *remaine by the full vessels. His cheekes are*
- 13 *as a bed of Spices, and sweet Flowers, and his lips like Lillies dropping downe pure*
Mirrhe.

Mirrhe. His hands like rings of Gold, see
with the Chrysolite, his belly like white T-
ory, couered with Saphirs. His legs as pil-
lers of marble, set vpon sockets of fine gold,
his countenance as Lebanon, excellent as
the Cedars. His mouth is as sweet things,
and he is wholly delectable, that is my Be-
loued, and this is my Louer, O Daughters
of Ierusalem. What say you to him now?
Heare now what effect this sweet de-
scription of Christ hath wrought with
the Daughters of Ierusalem, that is, with
the members of the Church, yet such
as hitherto were ignoraunt of these
things. O the fairest amongst women, whi-
ther is thy Welbeloued gone? whither is
thy Welbeloued turned aside, that wee
may seeke him with thee? And would
you seeke him indeed? then heare more.
This heauenly and louely Bridegrome
hath for his Spouse a whole Cittie, and
A holy Cittie called new Ierusalem (whose
Daughters you are) come downe from
God out of heauen, prepared as a Bride
trimmed for her husband, hauing the glo-
ry of God, and her shining is like vnto a
stone most precious, and as a Iasper stone
cleare

Apo, 21. 2

The Christians

Verse. 11. cleare as Christall. The Wall of it is great
12 and high, and hath twelue Gates, and at
the Gates twelue Angels (for Porters)
14 And the Wall of the Cittie hath twelue
Foundations, and in them the names of
16 the Lambs twelue Apostles. It is every
way twelue thousand furlongs, as broad as
long, and extending aswell to one part of
18 the world as to another. The building of
the wall is of Iaspere, and the Cittie pure
19 Gold like cleare Glasse. The foundations of
the Wall were garnished with all manner
20 of precious stones. And the twelue Gates
were twelue Pearles, and every Gate is of
21 one Pearle, and the Street of the Cittie is
22 of pure Gold. There is no Temple there, for
the Lord God Almightye, and the Lambe
23 are the Temple of it. There is no neede of
Sunne or Moone, for the glory of God doth
lighte it, and the Lambe is the light of it.
24 And the people which are saved shall walk
in the light of it, and the Kings of the earth
shall bring their glory and honour vnto it.
25 And the gates of it shall not bee shut by
26 day: for there shall be no night there. And
the glory and honour of the Gentiles shall
27 bee brought vnto it. And into it shall enter

no vnclauie thing, neyther whatsoeuer
 worketh Abomination or Lyes: but they
 which are written in the Lambs booke of
 Life. Now if the Gates, Wals and Streets
 of this Cittie bee so beautifull, and
 sumptuous, then how glorious and rich
 are the inward parts: nay who can ex-
 presse the riches and pleasures that are
 there layd vp for the Cittizens and
 Spouse of Christ: are they not (thinke
 you) like those things which Saint Paul
 saw when hee was rapt vp into the third
 heauen, which the tongue of man can-
 not vter: And must they not needes
 bee those ioyes which the same Apo-
 stle saith, are such as no Eye hath seene, no
 Eare hath heard, no Tongue can expresse,
 nor Hart conceaue? Now doe but consi-
 der with thy selfe (if thou canst) what
 some Eyes haue seene, what some mens
 Eares haue heard, and what some tra-
 uellers Tongues haue reported in these
 dayes, and what the hart of some man
 is able to conceaue, and then doe but
 imagine what those ioyes of heauen are
 if thou canst. But what are the com-
 modities and Riches of that Heavenly
 Ieru-

The Christians

Ierusalem, and the Cittizens therof, that cannot bee valued? If the report thereof will mooue thee to seeke after them, then heare, for euen in this life the true Christian is put in possession of them in part, by which as by a tast, hee is certified, and as by an earnest penny hee is assured of the rest that is kept for him,

Apo. 3. 18. vntill hee bee ready for them. Saint *Iohn* faith, that (as if some rich merchant were come from a far Country) the Lord *Iesus* inuiteth vs, and setteth vp as it were his bils in euery Church, offering to all that will vse the meanes to make themselves sure of his marchandise (which is meant by buying) no worse wares then fine Gold tryed in the fire, to make vs rich, white rayment to couer our filthy nakednes withall, and eye salve to heale vs of Spirituall blindnesse, that is, himselfe, his Word, and his Spirit. And the like offer in most kinde manner againe hee maketh by *Salomon*, willing vs (if
Pro. 3. 10. wee bee wise to God ward) to receiue instruction and not Siluer, and knowledge
Pro. 16. 16 rather then fine Gold. Whereof *Salomon* himselfe giueth this testimony (after his
long

long experience of both) that to get wisdom is much better then gold, but how much better hee cannot tell, it so far excelleth, and therefore hee sets it downe with an Interrogation: *How much better is it, &c. and to get Understanding* (saith Pro. 3. 13. he) *is more to be desired then Siluer, Yea, Blessed is that man* (saith hee) *that findeth Wisdom, and that man that getteth Understanding.* Now marke his reasons. *For the marchandise thereof is better then the marchandise of Siluer, and the gaine thereof is better then gold. It is more precious then Pearles, and all things that thou canst desire, are not to bee compared vnto her. Length of dayes is in her right hand, and in her left hand riches and glory. Her wayes are the wayes of pleasure, and all her pathes prosperitie. Shee is a Tree of Life to them that lay hold on her, and blessed is hee that receiueth her.*

14

15

16

17

18

There is also a spirituall traffique and intercourse betweene Christ & the faithfull Christian. For *Our conuersation is in* Phi. 3. 20. *heauen* saith S. Paul, very troublesome and dangerous (I confesse) for a time, for this world is the sea, tempestuous, and Apo. 4. tumult-

The Christians

Christs
ship de-
scribed.

tumultuous enough. The Church militant is the ship of Christ that is tossed in the same. The tackling of this ship may be the communion of Saints. The Pilate that guides the course, the spirit of God. The Carde or Compasse, the Word of God. The Purser of this ship, is loue. The Baliffe is humane frailties, noisome feares, and troublesome doubts, The munition of this ship, is the armour of God, that is, the Helmet of Hope, the Shield of Faith, the Sword of the Spirit, the Brest-plate of Righteousnesse, &c. as the Apostle describeth it in the 6. to the *Ephesians*. The windes which drive this Bark are prosperitie and aduersitie. The waues which trosse this ship are presumption and despaire. The enemies to this ship, are the world, the flesh, and the Diuell. The Factours are the faithfull Ministers of Christ. The Commodities, are the Treasures of Heaven, the Riches of Christ, or Fruites of the Spirit. Our Messenger is Peace, a speedy Poste. The Hauen is the Kingdome of Heaven. The landing place is Golgotha. The Land is the land of the living.

The

Eph. 6.

The Customer is Death, who sets all men at libertie, and yet is bound himselfe. Peter was once one of these heavenly Factours for the Lord Iesus: a Creeple came vnto him for an Almes, but what was his aunswere? *Siluer and Gold haue I none, but such as I haue, I giue thee, in the name of Iesus of Nazaret arise and walke:* A better Almes a great deale then hee expected. So wee may say: If you aske vs what commodities our vessell hath brought, we may make *Peters* answere, Siluer and Gold wee haue none; new wine haue we none; pleasant tales haue wee none; and Popish trath haue wee none; but wee haue the hidden treasures of the Gospell, the puritie of true Religion, the rich Jewels of the holy Ghost: as Faith to overcome the world, repentance to make men new, remission of sinnes, and Reconciliation with God, by the death of Christ, peace of Conscience which passeth all vnderstanding, and is a continuall Feast, ioy of the holy Ghost, and gladnes of hart, which the world cannot take from him that hath them, wee offer loue to God,
and

The commodities of the Gospell.

The Christians

and Charitie to men, zeale for the truth, patience in affliction, moderation of affections, lowlinesse of Spirit to grace all our actions, and assurance of euerlasting life after this life, the great gaine of godlinesse, with sweete contentation to all estates.

Behold, these are the Riches, and these are the Treasures that the Lord Iesus sendeth from heauen to enrich and glad his seruants withall, while they live here dispersed and despised vpon the face of the earth. And yet here bee not all, for euen all outward blessings also do attend vpon these inward graces, so that if any man can finde these, and hartely affect them, the other shall follow measurably and proportionably according to euery mans place and want. And therefore our blessed Sauour (not knowing how to enuy, or deny vnto his Church the smaller things, hauing frankly bestowed himselfe, and the greater things of his Kingdome) set vs in the way, and directeth vs a right course for the obtaining both of heauenly Treasures, as also of earthly Commodities. *Seeke first* (saith hee

Earthly
Treasure.
doth fol-
low the
heauenly.

hee) the kingdome of God, and his righte-
ousnesse, and all these things shall bee cast
vnto you, But Gods Kingdome must bee
first sought. When *Salomon* preferred
(in his request vnto God) a wife and vnder-
standing hart, for the well governing
of his people, God gaue him that, and
also Riches and Honour, things that he
asked not: So, if our chiefest desire and
endeauour be to lay vp treasure in hea-
uen, and to bee rich in the graces of the
holy Ghost, the Lord will giue vs those
Graces, and earthly Blessings besides.
But alas, it fareth with most men as it
did with *Boaz* his kinseman, who was
well content to redeeme the field of *Na-*
omie, but when hee heard that hee that
should haue the field, must also marry
Ruth, hee would none. So, many hea-
ring of earthly commodities, and world-
ly blessings, are content to strain them-
selues for the obtaining of them, but
when they heare that they must take
them as Religious dowrie, and vpon
condition that they liue vertuously, and
liberally amongst their Brethren, they
will none, for the one they will deale, but
not

Mat. 6. 33.

1 King 3
12. 13

Ruth 4. 4.

3

E

The Christians

not for the other : but hee that hath the one, must haue the other also, and whosoever will straine himselfe for the best part, shall bee sure to haue his share in the other: as hee that married *Ruth* with her meane portion, lost nothing thereby, because shee was a vertuous woman; and what was wanting in goods, shee had it supplied in goodnesse: so he that hath godlinesse can be no looser, for *Godlinesse is profitable vnto all things* (saith the Apostle) *and hath the promises of this life, and of the life to come.*

1 Tim. 4. 8.

Godlinesse will make thy selfe, and thy seed, thy ground and thy cattell, thy wealth and thy credit to bee blessed. It is like the *Tree that beareth fruit every month, & beareth twelue manner of fruits, and the leaues thereof are good to heale the nations withall.* And as for them that thinke that godlinesse is not fit for all things, for all times, and for all places, but count it a dead world when vnchast daunces, ribald songs, and other scurrilitie are restrained at feasts, and marriages, and other merry meetings, nor can relish any mirth or ioy, that is seasoned
with

Apoc. 22. 2

with words of grace, it seemeth they are better acquainted with the sacrifices of the Indians, than with the sacrifices of Christians: But let them speake that haue made tryal. Haue any done as *Mal. 3. 10.* *Malachie* willet them, that is, brought their Tithes and offrings, liberally and freely vnto Gods house, for the maintenance of the Lords seruants and seruiſe, and hath not the Lord (according to his promise) opened the windowes of heauen, and powred out a blessing vpon them? Haue any suffred hunger and thirst for righteouſnes sake (which hunger onely is *sacra fames*, holy hunger indeed) and not bene filled with good things? Hath any faithfull person decayed in his outward man, and hath not his inward man *2 Cor. 4.* bene renews daily? Haue any scene Christ in some part of his glory, and not *Mat. 17.* bene rauished with a desire to dwell there still? Nay more, hath any followed him in this regeneration (as he saith himselfe) that doth not now, and shall at the last day sit on seats to iudge the nations of the world? Hath any with the poore Widdow of *Saripha* shewed
E 2 kindnesse

The Christians

kindnesse, and beene at cost with the
Lords Prophets, and not found it
againē with increase? Haue any for
the loue of Christs gospell left all, and
followed him in time of persecution,
and not bene provided for sufficiently?
Hath any with the woman of *Samaria*,
left scoffing at Christs words, and hath
not her hart beene so enflamed with the
Truth, that shee hath runne in to call
forth her neighbours, to take part of her
happinesse? Haue any with *Paul* and
Silas beene imprisoned for preaching
of Christ Iesus, and haue they not found
that in prison, which hath made them
to sing Psalmes for ioy? Hath any gone
to the Lords warres, at his owne cost?
or planted the Lords vineyard, and not
drinke of the wine? Hath any laboured
in the Lords husbandry, and gone away
without his reward? Haue any at any
time beleeued God, and ben deceined?
Hath any trusted God with his estate,
Psal. 32. 10 that hath not beene compassed about
with the mercies of the Lord? Hath
any loued the Lord, and not bene loved
againē? Hath any craued day and not
beene

beene borne withall? repented and not
 beene forgiuen? In a word; did euer
 any. imploy his talent to the Lords ad-
 uantage, and not more to his owne ad-
 uantage? for haue they not (besides the
 receipt of commendations for their faith-
 fulnesse) beene put in possession of their Mat. 25. 20
 maisters ioy? And on the contrary, hath
 any neglected the gifts of God bestow-
 ed vpon him, and hath it not bene to his
 owne losse, as hee that hid his Talent
 in the ground? Hath any *Esa* sould his
 birth-right, and not lost the blessing?
 Hath any *Iudas* sould his Master, and
 betrayed the truth, & not been the first
 that repented the bargaine, by that time
 that he and the gallowes, or the Diuell,
 or both haue reckoned together? Haue
 any with *Demas* forsaken gods seruants,
 to follow this present world, and not
 with *Hymeneus* and *Alexander* made 1 Tim. 3. 2
 shipwrack of faith & a good conscience? 19
 Beleeue mee (good brethren) it will
 stand vs in hand to looke lesse to our
 earthly Treasure, and more after the
 heauenly, least in the end wee loose
 both.

The Christians

To conclude therefore this point: seeing as the Christians heavenly Treasure, which is both Christ himselfe and all the riches of his Gospell bee so excellent, rare, and precious that nothing may bee compared therewith; and seeing the treasures of this his kingdome of Grace (though they bee inestimable and vnspeakable) are but a tast and earnest of those treasures, which bee reserved for the Saints in his kingdome of glory. And lastly, seeing as they which seeke after the heavenly Treasure, shall also haue earthly blessings to accompanie the same, as farre forth as God shall see good for his children, let euery Christian hart bee hereby moued and perswaded to lay vp from henceforth Treasure in heauen, rather than on earth, sith euery man desireth the best things.

As the Christians heavenly Treasure is to bee preferred before all things, for the Excellencie thereof, so also is it here commended vnto vs by our blessed Saviour, for the Perpetuitie, and the Securitie of the same. For their Perpetuitie, hee saith that neither Moth can
eate

cate it, nor Rust consume it. And for their security the safe keeping, he tels thee that they are where no Theefe can dig through and steale them, meaning that no enimie whether terrestiall or infernall, whether man or Diuell can possibly deceiue thee or depriue thee of them.

Now as touching the Perpetuitie of the Christians heauenly Treasure, it is such and of so long continuance, that euen in that respect it is to bee preferred beefore all earthly and transitorie Commodities : for all earthly commodities and treasures they are eyther vsed or not vsed, if they bee put to any vse or employment, they consume and weare : if they be put to no vse, but lye by, then they are corrupted, which corruption also abateth not a little both of their substance and glory : But as for the Heauenly Treasures of Gods grace and spirit, they are neyther consumed, nor corrupted. There is more vse of them then of any earthly thing whatsoeuer, yet are they not, neyther can they bee subiect to any consumption : Nay, they are no whit the worse, but much the better for

Of their
Perpetuity

The Christians

the vsing. Tell me, is there not a daylie vse of Prayer, of Preaching, of Faith, of Charitie, of Repentance, of Patience, of Hope, of Humilitie, &c. And are they not through continuall vse encreased, strengthened, and made easie? like the five tallents, which being put forth to aduantage, gained five more. And as *Milo* that Tullie speakes of, by vsing his strength day by day, in carrying of a Calfe did so increase his strength, that hee was able to beare it on his shoulers when it was an Oxe: so doth the Christian Soule by inuring his patience and faith to beare smaller crosses, that in time hee is able through daylie exercise of the spirit, to beare greater crosses, and to put vp mighty wrongs: Through negligent slothfulnesse, cursed ingratitude, & prophane abusing of Gods heavenly Graces, they may dye and decay in thee, but the more they are vsed, the more they are increased.

Mal. 4. 2. The glorious Garment, and royall Robe of Christ that Sonne of Righteousnesse, wherewith Saint *Iohn* saw the Church clothed, is neuer worne out,
nor

nor shall euer be put off, vntill faith and Hope bee abolished; their pure Gold that they buy of him is neuer spent, and their Sunne is neuer set, though sometime perhaps it may bee vnder a cloud. The Oyle of gladnesse wherewith they are annointed is like the widdows Oyle of Sarepta, wherewith shee paid her debts, maintained her selfe & her house, and yet her Cruse was still full, Nay, Ioh. 3. Christ turneth the water of his seruants (that loue to enuite him vnto their feasts) into wine, and the oftner it is powred forth the sweeter it is. One Helmet of Hope, one Shield of Faith, one Sword of the Spirit, &c. shall last all thy life, and saue thee in a thousand battailes of temptations and spirituall conflicts, and neuer bee worne: for whom the Lord loueth, hee loueth to the end, and his mercies endure for euer. There is but one Faith, one God, one Lord, one Baptisme, one Word, one Spirit, and one Hope, though there bee many misbeliefs, many Diuels, many falsehoods, many doubts; there is but one supream goodnes, though many euils, & that one shall

The Christians

shall overcome all, and remaine alwayes the same, that we may still sing with the Psalmist, *The mercies of the Lord endure for ever.*

Of their
Security.

And as the Christians heavenly treasure doth excell for Perpetuitie, so also for Securitie: for it is laid vp in heaven, where the Lord himselfe dwelleth, and from whence hee laugheth all Theeues both infernall and terrestiall to scorne.

Many lay vp their treasure in the bottome of a ship, and the sea swalloweth it vp; but what sea can deuoure those Treasures that are layd vp in heaven? Many put their treasure into other mens hands, who spend it vainely, or runne away secretly; but who can spend, or runne away with that which is laid vp in heaven? Many bestow their Treasure vpon their backe, belly, and building, three such Bees as will sting the land to death, if they be not taken heed of, and all perish in the vse, by fire, or by age, or by sicknesse, or by death; but no such thing can happen to those treasures which are laid vp in heaven. Many haue houses, and lands, and riches, and friends,

3 Bees.

friends, to day in very good securitie as the world thinketh, and by to morrow they are gone, or sold, or wasted, or stolne, or dead, or turned to another minde, but they that haue once laid vp the Treasures of a good life, and a good Conscience in heauen, shall bee sure to finde them there, and to enioy them for euer: for they are so kept to his vse, that no Theefe can euer steale them from him.

And howsoever some vaine and presumptuous Persons will not sticke through greedinesse of gaine, to vnder-take (for a quantitie of money) to secure a mans goods at sea, or at land, yet considering the miserable vnquietnesse that mans life is exposed vnto, and the vniuersall disagreement and warre that is betweene man and all the Creatures in the world, yea, betweene the Creatures themselves, nay more, betweene man and man in all estates and degrees nay more than that, between euery man in himselfe. I see no reason, why any man should be so vnwise, as to promise vnto himselfe any secure enioying of
any

The Christians

any worldly commoditie, or why another should so confidently (or desperately rather) vndertake to secure any mans goods or estate, when as hee cannot secure himselfe one minute of an houre to an end. And first, for the miserable and vnquiet estate of this life, I see not what can bee said more to discover the same, then hath beene already said by

Fran. Petrarch that learned Italian Oratour, *Petrarch.* the substance of whose discourse, concerning this point, I thinke will not be lost labour to lay before thee, which *de remedijs vtriusq; fert.* briefly is this: that considering the vn-

Nothing
more frail
or vnqui-
et than
the life of
Man,

certaine and sodaine chaunces & changes, whereunto the affaires and estates of men are subiect, nothing can be more fraile, nothing more vnquiet then the life of man. In other living creatures (saith hee) it is not so, and why? because nature hath provided for them a wonderfull kinde of remedy: but what is that remedy? might not wee enioy it with them? Oh no, for it is a certaine ignorance of theselues, by reason whereof they inioy their life and being, in lesse misery, and more quiet then man doth,
for

for in vs onely that haue degenerated, Memory,
 both our memory, & vnderstanding, our Vnder-
 prouidence, and all the diuine gifts of standing
 our minde are conuerted (or peruerted and prouidence per-
 rather) vnto our owne toile & destructi- uerted vn-
 on: for, are wee not haunted alwayes to our
 with vaine and superfluous, yea, with own toile
 noysome and pestiferous Cares: which &c.
 cause vs to bee grieued with the present Cares,
 time, to bee vexed with the time past, Grieued,
 and to bee afraid of the time to come? Vexed,
 If our life were well gouerned, it were Afraid.
 the most happy and pleasant thing that
 wee possesse, but now so many causes of
 miseries and nourishments of sorrowes
 doe wee daylie heape together, that we
 make our life a wretched and wofull
 toile, whose Entrance is blindnes, whose
 Progresse is labour, whose End is sor-
 row, and the whole Course error. What
 Day doe we passe ouer in rest and qui-
 etnes? or rather that we finde not more
 painefull and troublesome then other? Entrance-
 blindnes.
 Progresse
 labour.
 End sor-
 row.
 Course
 error.
 Day.
 What Morning haue we euer passed so Morning,
 merry and pleasant, that hath not been
 overtaken with some sorrow and hea-
 uinesse before night? What perpetuall
 warre

The Christians

War with Fortune. warre is it that wee make against Fortune (as some speake which know not the diuine prouidence to be the gouernor of all things) Wee onely being weakelings and vnarmed, take vpon vs to encounter a most fierce foe, in vnequall fight; and hee againe (as lightly as things of naught) tosseth vs vp, and throweth vs downe, & turneth vs round about, and playeth with vs, so that it were better for vs to be quite overcome, then continually to bee had in scorne.

Better overcome then bee had in continual scorne.

The cause, our owne lightnesse.

And the cause heereof, is nothing else but our own lightnesse and daintinesse: for wee seeme to bee good for nothing else, but to bee tossed hether and thither like a tennis-ball, being creatures of a very short life, of infinit carefulnes, and ignoraunt vnto what shore to fall with our ship, or vnto what resolution to apply our mindes.

And besides the present euill, we haue alwayes somewhat to grieue vs behinde our backs, and before our eyes to make vs afraid: which thing hapneth to no other Creature besides man, for vnto all others it is most perfect Securitie, to haue

have escaped that which is present. But wee in respect of our Wit and Vnderstanding of our minde, are in a continuall wrastring and strife with an enemy. Which being so, what safetie or securitie can wee looke for with our earthly pelfe (notwithstanding all the bonds, and Bills, Euidences and Conuainces, and whatsoever deuise else by craftie heads can bee contriued) when wee can by no meanes secure our selues of our selues in rest and quietnes one houre to an end.

Now as touching the vniuersall disagreement and war, that is betweene man and the Creatures, and betweene the Creatures themselves, and between man and man, yea, and in every man in himselfe, it is more then euident, for doe not the Stars moue against the Firmament? Doe not the Elements which be of contrary qualities strue one against another? Are not the Windes at continuall conflicts among themselves? Deth not one time contend against another time, and one thing against another thing, and all things against vs? The Spring is moist, the Summer is dry, the Haruest is pleasant,

Vniuersal
discord
betweene
man & the
Creatures.

The Christians

pleasant, and the Winter sharpe: And this which is called change and alteration, is in very deed strife and disagreement, although by the diuine prouidence of almightie, they are made to agree together, against their owne nature, to serue mans turne, that man might serue him.

Of the
Elements.

These things vpon which we dwell, by which we liue and are nourished, which flatter vs with so many enticements, how terrible are they when once they begin to bee angry? the earthquakes, shipwrackes, whirlwindes, raging fires, and mightie floods, doe sufficiently declare. With what violence doth the Haile fall? What force haue stormes and tempests? What ratling of Thunder? What rage of lightning? What fury of the waues? What blowing of the Sea? What roaring of floods? what excursions of Ri- uers? What recourse and concourse of clouds? Our meates and drinckes which we take to nourish vs, if they be immoderately and excessiuely taken of vs, what seazures and forfeitures doe they make of Reason, Sence and Strength, yea,

yea, oftentimes of health and life it selfe ?

There is no liuing Creature without war. Fishes, Foules, wilde Beasts, Serpents, Men, one kinde of these persecuteth another, none are at quiet. The Lyon followeth the Wolfe, the Wolfe the Dog, the Dog the Hare, and the Hare the greene Corne; with what craft doth the Foxe pursue our Lambs, and our Poultry ? What watching is there of Crows and Kites about our Pigeon houses, and Broodes of Chickens ? And what assaults of Theeves is there against the priuie Chambers, and Closets of rich men ? What watching and warding is there in every severall kinde, how great and diligent contention ?

No Creature without war.

But though these cease, yet disagreement ceaseth not : for what hart-burning is there euen in Loue ? What disagreement in Marriage ? How many complaints, what suspicions are there amongst Louers ? What sighes, what paines, what contention betweene Masters and Seruants ? Yea, what bitter contention do we see betweene Parents

Of Loue and Marriage.

Masters & Seruants.

Parents & Children.

F

and

The Christians

and Children, and betweene Brother and Brother? And as touching the loue of Parents, who are most tenderly affected towards their Children, yet how great their indignation is, it is euident, whiles they loue them that are good, and lament their case that are euill, and thus in a manner they hate while they loue hartely. Now among Friends although there be agreement in the words and ends, yet in the way, and in their actions what disagreement and contrarietie of opinions and counsels is there? What then shall a man hope for in hatred? for there is Hatred in Loue, and Warre in Peace, and Dissention in agreement. If wee consider the orders of Bees in their Hiuies, what thronging together, what noyse, what wars, not onely with their neighbours, but amongst themselves, what domesticall conflicts, and dissentions is there amongst them? If we looke vpon the Doue, that innocent and simple bird, and which (as some write) hath no gall, with what battailes and disquietnesse, with what clamours and outcries (I pray you) do they passe forth

Friends.

Bees.

Doues.

forth their life? And now (to meet with
 Christs instance againe) How doth the
 Moth gnaw the cloth? the Rot the post, Moth.
 and little Wormes by day and night fret Rot.
 through the bowels of Beames & huge Wormes
 Timber? Againe, what an enemy is the
 Grasshopper to Hearbs, the Caterpil-
 ler to Fruites before they bee ripe, and
 the Fowles of the Ayre to ripe fruites Sparrow.
 and graine? what an enemy is the Mil- Mildew.
 dew to the Vintage, the blasting to the
 Hearbs, the Canker to the Leaues, and
 the Moule to the rootes? What should Moule.

I speake of the hurtfull plentie of bran-
 ches and leaues of Trees, against which
 the wakefull Husbandman giueth dili-
 gent attendaunce? And what doth the
 continuall returne of Bryars and weeds,
 but minister perpetuall matter of toyle
 and strife? I let passe the furious rage of
 showers of Raine, and heapes of Snow,
 and biting of Frosts, and violence of
 Ice, and force of Floods, which many
 times shake whole Regions and Coun-
 tries.

But thou liuest amongst the Richer The toiles
 and more delicate sort perhaps, yet art of the
richer sort.

The Christians

not thou nor any of them without their
discommodities and toyles, for how is
their quiet silence, and sweet sleepe in-
terrupted and troubled eyther with the
cryings and screeches of Owles, or the
continuall barking of Dogs all night
against the Moone, or with the horrible
outcryes and hellish clamour of Cats,
meeting vpon the tiles and toppes of
houses? And on the day time they are
annoyed with the common clamour and
laughter of Fooles, then which nothing
is more ridiculous, and the merriments
of Drunkards, then the which nothing
is more grieuous? Then come the com-
plaints of such as be at variance, and the
Iangling & scoulding of old wiues. Ad-
hereunto the thronging and noyse of
Iudgement. Hals vpon court dayes, the
Altercations of Merchants, and such as
buy and sell, together with the vaine
Oathes and Protestations both on the
one side and the other. Adioyne here-
vnto the sorrowfull singing of workmen
to assuage their painefull trauaile. Fi-
nally, examine whatsoeuer there is, run
through in thy mind all the Heauen, the
Earth,

Earth, the Sea, there is like contention in the top of the Skie, and the bottome of the Sea, and there is strife in the deep rifts of the earth, as well as in the woods and Fields, and aswell is there perpetuall disagreement in the Desarts of sands, as in the streets of Cities.

At the very beginning of the world there was a battell fought in the first Heauen, and those vanquished Angels (now Diuels) whilst they endeavour to bee reuenged vpon vs mortall men, that inhabite the earth, they procure vnto vs immortall warre of sundry temptations, with most hard and doubtfull businesse. And to gather all into a short summe, all things whatsoeuer hauing sence, or without sence, from the vppermost top of heauen, vnto the lowest center of the earth, and from the chiefeest Angell, to the basest worme, there is continuall and euerlasting strife betweene them, what securitie then can be looked for of any thing in this world.

As for man himselfe, the Lord and ^{Of Man}gouernour of all things, who onely by ^{against}the rule of Reason, should bee able to ^{Man,}

The Christians

guide in Tranquilitie, this swelling and troublesome sea, with what continuall strife is hee tossed, both externally with other things, as also internally with himselfe. As for the things that are outward, whereby man is tossed and turmoilde, they are innumerable and vn-speakable, euen from one man to another, and practised by one man against another: *Homo homini Lupus*, one man is become a Wolfe towards another. What mischiete is there, that one man worketh not against another? and all other haimes, by what meanes soeuer they happen, yet being compared with these, doe seeme but light discommodities. Who can number the disagreement of opinions, the variety of sects, the contentions of the learned, and the warres of Kings and Nations? Who then can bee assured of the Truth? Who can assure his peace long, if hee seeke no further for Peace and Truth then vnto this world?

But if thou or thy estate be called into question, as whose is not sometime? thou wilt repaire to skilfull Grammarians, who

who can tell what Construction to make of euery thing; or to eloquent Rhetoricians, that can tell how to perswade much; or to wittie Logitians, who can dispute thy cause well; or to learned Lawyers, who can plead thy cause effectually, but then remember againe, what contentions are amongst Grammaians, not yet decided? what conflicts among Rhetoricians? what Quirks and quidities amongst Logitians? what brabble and clamour amongst Lawyers? who how well they agree the continuance of their Cliants causes doth euidently declare. And if thou sayest thou wilt haue Law for thy mony, then remember first, that they will also haue thy mony for Law, and by that time the Law hath tryed thy cause, it may be, halfe thy estate and wealth must bee sharde amongst the Lawyers and their Clarkes, who hauing eaten the Oyster which made the strife, will returne thee the shell for recompence.

Lawyers
for thy
Wealth;

Well then, thou wilt say, if thy wealth stand vpon so tickle a pinne, thou wilt looke to thy Health, and to that end

Phisitions
for health.

The Christians

thou wilt make much of the Phisition;
but then heare againe, make thou as
much of him, as thou canst, bee sure of
one thing, that hee will make as much
of thee as hee can. And as for the a-
greement of Phisitions about diseases,
their causes and their cures, let their
Patients bee iudge, for that life which
they haue pronounced to bee short, by
their contentions they haue made most
short. But if thy wealth & Health be so
vncertaine, thou wilt then looke to thy
Religion, and be assured that that shall
be right and sound: thou doest well in
so doing, but then thou must take heed
thou hang not thy Faith or Religion
vpon men, but vpon God, and his word,
for else what deformitie and disagree-
ment of opinions is there in the holy
rites and religion of the Church, where
Gods heauenly direction in his Word
is neglected, and that not so much in
the words of the learned, as in the wea-
pons of the armed, and oftner tryed in
the field then in the schooles? But it
may bee for more securitie of thy selfe
and thy estate, thou wilt looke to the
common

Strife for
Religion.

common life and affaires of men, and
conforme thy selfe to the fashions of
the most in house keeping, in build-
ing, in apparrell, in recreation, &c. But
then remember againe, that if thou hast
not light and Wisedome from Heauen,
thou maist soone slip into the broad
way that leadeth to Hell. And againe e-
uen then thou wilt bee to seeke, so ma-
ny windings and turnings thou shalt
meete withall, for there are scarce two in
a cittie that doe agree, both many things
else, but especially the great diuersitie
of their houses and Apparrell, doth de-
clare, for who euer succeeded any man
in an house, were hee neuer so rich and
good an Husband, that hath not (for all
that) changed many things in it? so that
looke what one man had a desire to
build, another hath a pleasure to pull
downe: witnesse hereof may bee the
often changing of Windows, damming
vp of Doores, and the skarres and new
reparations that are done in old Wals.
Nay more, is not euery mans opinion &
Iudgement contrary to himselfe? whilst
(according to the saying of the Poet) *He*
pullet b

To doe as
the most
doe,

The Christians

Horace. pulleth downe, and buildeth up, and chan-
Diruit, geth that which was square into round. By
edificat, which it may appeare that almost no
mutat man can agree with another man, nor
quadrata yet with himselfe.

rotundis. To these may bee added the conten-
Contenti- tion that is oftentimes without an Ad-
on with- uersary, as of Scriueners with Parch-
out an ad- ment, with Inke, with Pens, with Paper,
uersary. before they can make them serue their
Scriue- turne, and many the like? What a coile
ners.

Souldiers. haue Souldiers (not with their enemies
 onely) but with their owne Horses and
 Armour, when as the horse waxeth ob-
 stinate, and their Armour wayeth them

Speakers downe? What businesse haue they that
& writers. speak, and those that write at the mouth
 of another, whilest the one through ear-
 nest intention speaketh many things
 vnperfect, and the other through igno-
 rance, or vnskillfulnes, or a flitting & vn-
 constant wit misconstrueth those things
 that are perfect? Againe, what Conflicts
Infants. haue Infants with fals, Children with
Children. their Bookes, and Yong men with plea-
Yong men sures and vnruely affections? Yong men
 are indeed to bee pittied, for there are no
 kinde

kinde of men that would seeme to bee more merry, and none indeed are more miserable and sorrowfull. And againe, in what danger are Women in Childe-bearing? what wrastring haue men continually with Pouertie and Ambition? What great carking & caring for more then is needful for living? And finally, what euerlasting warre haue old men with old age and sicknesses? and all other persons with death also, and (that which is more grieuous then death it selfe) with the continuall feare of death?

But to omit this external strife (which is one while with Aduersaries, and another while without an Aduersarie) how great is the internall Contention, not onely against another, but euen against our selfe, every one enduring a continuall war euen in the secret closet of his minde? With how diuerse and contrary Affections doth the mind strive against it selfe? with how variable and vncertaine motion of minde is every man drawne, sometime one way, sometime another? hee is neuer whole, nor neuer one man, but alwayes dissenting and diuided

Women.

Of the internall strife in a mans selfe.

The Christians

deuided in himselfe. Now hee willeth,
by and by hee will not that which hee
would before : now hee liketh, by and
by hee misliketh : now hee loueth, by
and by hee hateth : now hee flattereth,
presently he threatneth : now he iesteth,
and presently is in good earnest : here
hee beginneth, there hee leaueth off :
now hee admireth, by and by hee dis-
daineth : one while hee goeth forward,
and straight way he turneth back again,
and such like, then the which there can
bee nothing imagined more vncertaine,
and with which the life of man ebbeth
and floweth more turbulently, from the
beginning to the ending without inter-
mission. And what tempests and mad-
nes is there not in these foure passions,
to hope or desire, and to reioice, to feare,
& to be sorry, which trouble the poore
and miserable minde by driving it with
sodaine windes and gales, far from the
Hauen, into the middest of most dange-
rous Rocks ? And therefore say not as
some doe, that thou wilt trust no body
but thy selfe, or what thou hast once re-
solued vpon, no man shall alter thee
from

from it, for thy selfe art most variable,
and thine owne false hart will bee the
first that shall betray thee. And there-
fore to conclude and returne where wee
began, sith the life of man is so full of
misery and vnquietnesse, sith there is so
little agreement, nay, so much strife and
contention betweene all things created,
sensible and insensible, and all against
man, and sith there is so much discord
and iarring in all estates and degrees of
men, and lastly, in euery particular man,
with himselfe, how canst thou now that
art a Christian (and induced with any
sparke of Heauenly light) set thy heart
vpon the world, or any thing that is in
the World, to make it the study of thy
braine, the care of thy minde, or the ioy
of thy heart, sith in this world as there is
nothing of any Excellency, or Perpetu-
itie, so likewise is there nothing of any
Securitie or safety, but all exposed to pe-
nill, danger and losse?

But in heauen it is otherwise, looke
what Treasures thou sendest thither be-
fore thy dying day, thou shalt bee sure to
haue them secured vnto thy vse for euer,
and

The Christians

and why? surely because they are with thy G O D and most louing Father, where no Theefe can breake through and steale.

Vse.

As this Doctrin should cause vs to leaue our doting vpon this World, so it serueth to stay the troubled Conscience from drooping vnder his sins, and from despairing of Gods mercy, for though thy Sinnes bee many and great, yet thy Treasure is sure in heauen, and there is thy Comfort. Haddelt thou euer any Peace of Conscience, any Comfort in Christ, any Ioy in the holy Ghost, that same abideth still in heauen for thee: and that which thou haddest here, was but an earnest of that which is laide vp for thee there.

Obiect.

But thou canst not see it, nor feele it, thou canst not pray so effectually as thou wert wont to doe, &c.

Answ.

What then? yet it is in Heauen and nothing can take it from thee. God doth not keepe our Treasure from Mothes and Theeues, to let the Diuels deceiue vs of it, no, no, it is sure for euer. When the Childe abuseth such things as his
Father

Father bestoweth vpon him, they are taken from him and laid vp till another time; and though the foolish Childe would haue them still in his sight, yet that may not bee, the wisdom of the father will not suffer it: so God dealeth with his Children, as touching the gifts and graces of his Spirit, and the vse of them. The similitude applyeth it selfe: It sufficeth *Iacob* to heare that his sonne *Ioseph* was a liue, though hee saw him not: so it should much comfort vs, to know that our Sauour Christ liueth in vs, though wee alwaies feele him not alike.

I once loued the word of God (thou Obiect. wilt say) and was zealous for the glory of God, and did belecue his promises, and did reioyce in the exercises of Religion, and prayed continually, and grieved heartely for my sinnes; Oh then I had Treasure in heauen, now all is gone, my Spirit is dull and heauie, I cannot pray, nor meditate with that feeling and comfort, that I was wont to feele.

But doe the Lord no iniurie: doe *Answer*, not measure his grace by thy feeling: while

The Christians

- while Sathans messenger did buffet
2. Cor. 12. *Paul*, that blessed Apostle could not so
sensibly feele Gods grace as before, but
Rom. 7. cryed out, *Oh wretched man that I am,
who shall deliuer mee?* So whiles temp-
tations doe buffet vs, wee are benum-
med and know not well, how it is with
vs in respect of Grace, but yet Gods
grace doth vphold vs for all that. Whiles
Luk. 22. 32 Sathan sisted *Peter*, Christ prayed for
him that his Faith might not faile, but
it was more then *Peter* felt, and so it is
with the rest of Gods Children at some
times. These buffetings and sittings are
tokens of Gods fauour, yet secret in vs
for the time, for whom doth Sathan
most desire to sift of all the Apostles?
surely none so much as him that before
had made the best confession of Christ.
And none are more buffeted then they
that haue received the greatest Graces.
Ioh. 16. 20 *Ye shall sorrow* (saith our Sauour Christ)
in the World, but in mee yee shall haue ioy,
and your ioy shall no man take from you,
no nor Diuell, nor Angell, nor God
himselfe, for if wee belecue not, yet
2. Tim. 2 13 God is faithfull (saith Saint *Paul*) and
can

not deny himselfe. And againe, *The Verse, 19.*
foundation of God abideth sure, and hath
this seale. The Lord knoweth who are his,
and let every one that calleth on the name
of the Lord Iesus depart from iniquitie, to
shew that if wee depart from iniquitie,
wee shall our selues also know that wee
are the Lords, yea, and to that end wee
ought to call on the name of the Lord
Iesus, that by his grace wee may depart
from iniquitie. And in so doing we may
say as the Apostle saith, I know whom I *2. Tim 1, 12*
have beleueed, and I am perswaded that
hee is able to keepe that which I have com-
mitted vnto him against the day of Christ.

And whereas thou complaineest that
 thou canst not pray, know that yet for
 all that the Spirit of God may bee in
 thee, *For the Spirit (saith Paul) helpeth* *Rom. 8, 26*
our infirmities for we know not how to pray
as we ought, but the Spirit it selfe maketh
request for vs with sighes, which cannot be
expressed, to shew that when the hearts
 of Gods Children are oppressed with
 burdensome Temptations, which stop
 the course and passage of our Prayers,
 that then the Spirit of God makes a
 G supply

The Christians

supply by sighes and grones.

Obiect.

But if Gods spirit were in thee (thou sayest) thou shouldest feele it working in thee some heavenly and spirituall work.

Answer. True it is, and so hee doth, for euen the sighes and grones of a troubled spirit, are the workes of Gods spirit, and euen the hungering after righteousness, is no lesse the work of Grace, then the hauing of righteousness. And the work of Gods Spirit is oftentimes more secret in thee then thou art aware of: for could God take a Rib out of *Adams* side while hee slept, and neuer felt it, and cannot God put his Spirit into thy hungry and heauie Soule, and keepe it there as a Liger, while thy Faith sleepeth, and thou not feele it? God dealeth with his Children as *Ioseph* dealt with his Brethren, who knew them well enough, but for a time would not bee knowne of them, yea, and put their money into their sacks more then they knew of, and at last made himself known vnto them. Gods spirit is called the Comforter, and his words are the words of Comfort. Sonne bee of good cheare, thy sinnes are forgiven

forginen thee, Hee hath thy pardon with him in thee, and when thou hast most neede, hee will deliuer it thee, and thou shalt see it, with ioy and great gladnes.

In thee meane time, that hee is in thee know by this, that thou dost not hate the Lord, but loue him and hast an holy desire, with some earnest endeaour to serue him, to liue honestly, and to keepe a good Conscience in all things, and art afraid of falling away. And surely all good desires are of the Lord. Waite the Lords leysure with Patience, seeke for Peace, which though thou canst not finde awhile, yet by Prayer thou must wayte on the Lord, and say, Lord because there is mercy with thee that thou maist bee feared, I will wayte on thee, euen as the eye of a Maid seruant waiteth on the hand of her Mistresse, I will condemne my selte of folly, and say, O my Soule, why art thou cast downe, wait on God, for hee is thy present help and thy God. And thus shalt thou bee restored to the ioy of thy Salvation. And as *Iob* after his manifold tryals, had both of Gods goodnesse, of Sathans malice,

Heb., 13.

The Christians

his friends vncharitablenesse, and his owne weakenesse, had all seauen folde restored vnto him againe : So thou after thy supposed losse of heavenly Treasure, shalt finde heavenly treasure plentifully restored vnto thee againe. When Christ stept aside from his earthly father and Mother, to doe the businesse of his heavenly Father, hee meapt to come againe, but in the meane time they sought him with heauy hearts, and at the last, they found him in the Temple, disputing with the Doctors, to their great ioy and astonishment : So Christ sometimes doth as it were step aside from vs, to the end wee may seeke after him, and wee may perhaps seeke him with heauie harts, but yet at the last, we shall finde him with great ioy, for they that sowe in teares, shall surely reape in ioy.

Thou hast heard what high commendations are giuen of the Christians heavenly Treasure; doest thou belecue it? then lay vp thy treasure in heaven, say not as the buyer doth, it is naught, it is naught, for if thou couldst obtaine it, with the losse of all the world, thou mightst

mightst and wouldst brag of thy bargain. But alas, how few regard this? The poorer sort care not, but for backe and belly, and neuer repaire with good will to the house of God, but when they thinke to receive an almes, like the criples at the gate of the Temple, or like the people that followed Christ, to have their bellies filled of free cost. Others come to the sermons and prayers of the Church, but loaden with their sins, & their mindes cumbred with pleasures & cares of this world, to whom the house of God is as a house of correction, and they sit there to bee whipped, and euery sentence of the Preacher, that crosseth their delights, or beloued sinnes, is as so many lashes and ierkes tormenting and tearing their guiltie Consciences. Others againe, make the Lords house as it were a market place, repairing thither onely to muze and studie of the prizes of their commodities, or to make some bargaines, or to doe some busines with some whom they haue appointed to meeete there. Others againe, make the house of God their play house, and the

How most
men goe
to Gods
house.

The Christians

Pulpit the Theater, the Preachers are their fooles, and Scripture phrases are their lests, to make themselves merry withall. And others goe to the Lords house as children goe to schoole, the one for feare of the rod, and the other for feare of Lawes and Presentments, whereupon the Prouerbe is growen, as willingly as euer I went from schoole, but these may say, as willingly as euer I went for Church, but alas poore soules, long it will be before any of these kinde of hearers, get any heavenly Treasure, except they seeke after it, with better mindes and affections.

But now, as wee haue heard these Treasures commended for their Excellence, for their Perpetuity, and Security, so it will not bee amisse, to consider of the Place where we must seeke for them, of the Time when, of the Manner how to lay them vp, and lastly of the Reason why: All which are questions necessarie, for the Serpent commended knowledge, but withall shewed a wrong way thereunto: so all commend the heavenly Treasure, but all take not a right course to

Fourc cir-
cūstances.

1 Place.

2 Time.

3 Manner
how.

4 Why.

to obtaine it, therefore saith the Apostle, *So runne that yee may obtaine.* Christ ^{1, Cor. 9.} is the Treasure and Treasurer. And this ²⁴ Treasure is in the ship of Christ, that is his Church, and no where else. The Ministers of the Church or Masters of the Assembly (as *Salomon* calleth them) are the factours. Now in what roome to search, or in what Vessell, is the question? In Ierusalem there were many chests, yet but one Ark, that had the holy things and sacred Monuments in it. Though there were many Waters, yet was there but one Poole of Siloam, in which Lepers were cleansed. In Christs Ship bee many places, but the place of the treasure is but one. Saint *Paul* saith it is in ^{2, Cor. 4.} earthen Vessels, so say wee too, meaning the Ministers of the Gospel, because we are in shew contemptible and in substance brittle.

These vessels haue a booke that will shew all, if any man can open it, and vnderstand it, and it is the Word of God, contayning the holy Scriptures of the old and new Testament, which Christ would haue vs to search, because they

The Christians

Ioh. 5. 39. beare witnesse of him, and containe in them eternall life. Like a Merchants bill they are, which sheweth what commodities are in the ship. This booke hath ben by gods providence mightily & miraculously preserved from time to time from burning, drowning, and loosing, and this priviledge it hath, that it endureth for ever, and when heaven & earth shall faile, yet not one jot or tittle thereof shall fall to the ground.

The places then that wee must frequent if wee will finde this Heauenly Treasure, are the holy Assemblies of Gods people, where God is called vpon by the publike Prayers of the Saints, the Word is truly taught, and the Sacraments sincerely ministred, for the working and increasing of faith, and not the conuenticles of Schismatikes, who have seperated themselues from the publike assemblies of Gods Church, and are at open defiance with their mother the true Church of Iesus Christ, who first brought them to that knowledge and Faith that they haue, if in truth and soundnesse they haue any at all.

all. That which must discover vnto vs this heauenly Treasure, is the holy Bible, and sacred Scriptures of God, and not the revelations of Anabaptists, nor the Dreames of the Familie of Loue, nor the Iewes Talmud, nor the Turks Alcaron, nor the Popes Portuise, nor the Tridentine Counsels, nor the Traditions or decrees of the Church of Rome, all which will leade vs to trash, but not to Treasure; to hell, but not to heauen; to the flesh, but not to the spirit, and so from God to the Diuell.

And being come now to the place, and hauing found the Booke that will reueale this Heauenly Treasure, what must wee doe? Search the Scriptures, Ioh. 5. 39. saith our Sauour Christ, to shew that there is some hidden Trasure in it more then is scene outwardly, or more then they make shew of, and so there is. And therefore the Word is preferred before Psal. 19. 10 Gold, albeit most men had rather haue Gold then the Word: but *David* could say that of Gods Word, which he could not doe of Gold, nor all the world besides, and that was this, *Except thy word* Ps. 119. 92
had

The Christians

had beene my comfort in my Affliction, I
Pro. 3. 13. had perished. And Salomon auoucheth
that man to bee blessed that findeth
wisedome, and him happy that getteth
Vnderstanding, and doubteth not to
14 yeeld this for his reason, *That the mar-*
chandise thereof is better then the Mar-
chandise of Siluer, and the gaine thereof
15 *is better then Golde. It is more precious*
(saith he) then Pearles, and all things that
16 *thou canst desire, are not to be compared un-*
to her. Length of dayes is in her right hand,
and in her left hand riches and glory. Her
17 *pathes are the pathes of pleasure, and all her*
wayes prosperitie. Shee is a Tree of Life
to them that lay hold on her, and therefore
blessed are they that receiue her. But to
see these are required very heauenly and
spirituall eyes, euen the eyes of a liuely
faith; for carnall sence cannot compre-
hend them, and worldly wisedome can-
not conceiue them, yea, many laugh at
vs, because we seeke for life in the death
of Christ, grace in his curse, righteous-
nesse in his condemnation, and comfort
in his holy Gospell. Verely (say they)
so floweth cold water out of a burning
Furnace,

The crosse
of Christ
an offence
to some.

Furnace, and so springeth light out of darknesse, and hereupon they conclude, that none are more foolish then wee, which hope for Life at a dead mans hand, which aske forgiuenesse at a condemned person, which fetch the grace of God out of one that was accursed, and flye for refuge to the Crosse, as to the onely author of euerlasting Saluation, which are all the Treasures that the word of God doth offer vs, and therewithall laughing at our simplicitie, they think themselues very sharp-witted, but alas they want the chiefeest thing in true wisdom, namely, the feeling of Conscience, and the feare of God. Let vs but enter deeply into our selues, and so soone as wee acknowledge our owne wretchednesse, the way for vs vnto Christ, and for Christ vnto vs, will bee by and by paved and made leuell, for as to the attaining of humane Sciences, is requisite a fine and well furnished wit, so to this Heauenly Philosophie is required a subdued minde, for what tast can there bee where is lothing?

And

The Christians

How to
auoid the
former
offence.

As many then as will not willinglie bee deceiued and perish, let them learne to begin with this lesson, to know that they haue to doe with God, to whom they must giue accompt, let them set before their eyes, that iudgement seat, that makes euen the Angels to tremble, let them hearken to their owne conscience, bearing witnesse against them, let them not harden their harts against the pricks of sinne, and then they shall find nothing in the death of Christ to bee ashamed of. And let not their astonishment bee a stumbling block to vs, but rather let vs bee carryed from the humane nature of Christ, to the glory of his Godhead, which may turne all curious questions into admiration: And let vs goe from the death of Christ, to his glorious resurrection, which may wipe away all slaunder of his Crosse: Let vs passe from the weakenesse of the flesh, to the power of the Spirit, which may swallow vp all foolish thoughts: And let vs still pray with holy *Dauid*, that the Lord would open the eyes of our Vnderstanding, that wee may see the wondrous

wondrous things of his word; for not euery one that readeth the booke of God, doth come to the Treasure, for it is like a Nut with a double shell, both which must bee broken before the kernell can bee found; or like a Chest with many locks, and euery one must be opened before the Treasure can bee met withall.

To which end the Lord hath appointed Preaching and Preachers, and endued them with the tongues of the learned, and all to open the hidden Treasures of the Gospell of Christ. To which must bee ioyned a diligent eare, a minde to meditate, and a sober tongue, to confer with thy Pastor and familie, and an humble Spirit, to bee enformed and reformed by the counsell of God. These meanes are called digging, and searching, laborious exercises indeed, to shew what paines and diligence must bee vsed in searching after the heauenly Treasure. *My Sonne* (saith *Salomon*) if *Prou. 2.1.*
thou wilt receiue my words, and hide my
commandement within thee, and cause
thine eares to hearken vnto Wisedome, and
incline

The Christians

3 incline thine heart unto Understanding, if
4 thou callest after Knowledge, and cryest for
5 Understanding, if thou seekest for her as
for Siluer, and searchest for her as for
Treasures, then shalt thou understand the
feare of the Lord and finde the knowledge
of God. But if wee bee negligent, back-
ward, and indifferent or luke-warme,
then will it fare with vs, as with Lao-
Reu. 3. 18. dicea, wee shall thinke wee are rich, and
increased with goods, and haue neede of
nothing, when indeed wee are wretched,
and miserable, and poore, and blind, and
naked.

And alas so it is with too too many
and therefore when you come into their
houses, if the booke of God bee there,
you shall finde it couered ouer with
much rubbill, and drosse, as Cards and
Tables, merry Tales with forry or sor-
rowfull tales, profane and scurrilous
discourses, and paultry pamphlets, and
such like stuffe, which domineere ouer
the booke of God, as the Iewes did ouer
Christs in *Pilates* hall; all which should
bee swept out of doores, or sacrificed
in the fire : and as for such humorists

as do nothing but feede mens humours with idlenesse, and ply them with the pleasures of sinne, to the losse of their precious time, which should bee spent in seeking of the heauenly Treasure, say vnto them as Christ did vnto Peter, when hee solicited him against the will of God, vnto carnall courses, *Turne thee behind me Sathan, thou art an offence vnto mee, and sauourest not the things of God.*

The next thing to bee considered is, the time of gathering and laying vp this heauenly Treasure, for there is a time for all things, saith the holy Ghost. All in time, saith the World, hereafter when old age comes, or when sicknesse comes, or at the houre of death. It is not good to bee too forward in Religion, or to meddle too soone with matters of God and Godlinesse, for a yong man may prooue an old Diuell. But heare what God saith, thou foolish man. *Remember thy Creator in the dayes of thy youth, before the euill dayes come vpon thee, and the dayes whereof thou shalt say I haue no pleasure. And Esai cryeth out vnto thee, saying: Seeke the Lord while hee may be*

Of the time when to lay vp. &c. Eccles. 9

Eccle. 12. 1

Esa. 55. 6.

found,

The Christians

found, and call upon him while hee is nigh at hand, to shew vs that the Lord will not alwayes bee found, much lesse when wee thinke good, neyther will the dayes of olde age and sicknesse bee like the dayes of youth and health, for then shall wee feele our selues vnfit and vntoward to seek after these things, in two regards: first, in regard of naturall infirmities and bodily paines which will hold thy mind occupied about meanes of ease, as Physicke and such like. Secondly, in regard of that strong hand which sin through long custome will beare over thy soule, euen to the hardning of thy heart, for custome of sinne, breedeth hardnesse of heart, and hardnesse of heart begetteth impenitencie, as the Apostle sheweth in the second to the *Romanes*.

Rom. 2. 1.

But the speciall time of gathering and laying vp this heavenly Treasure, is the holy Sabbath, and other times of holy assemblies, and generally whensoever thou art called forth, to heare the Word preached vnto thee, or hast any occasion to exercise thy Faith, in the workes of Charitie and pietie. Then comes

comes the Angell to stirre the Poole, Iohn. 4.
 step in then, if thou wilt doe thy selfe
 good, for afterward will bee too late;
 Whosoever carelessly neglecteth the
 Sabbaoth of the Lord, and presumpti-
 ously giueth God the slip in the holy
 Assemblies, as many carnall Christians
 doe, who mistrusting God with their e-
 state, thinke it no sin to spend the Sab-
 baoth day in their worldly affaires, or
 vaine exercises, well may they with *Esau*
 get a sup of pottage to stay their hungry
 mawes withall, if God doe not crosse
 their enterprises, and curse their labours
 (as oftentimes hee doth) but surely their
 heavenly Birth-right is forfeite by the
 bargain, and but bankroupts they proue
 in the heavenly Treasure of a Christi-
 an. They heape vp, but it is nothing
 but wrath against the day of wrath.

The Sabbath day is especially ap-
 pointed for gathering of heavenly trea-
 sures. Remember therefore that thou
 keepe it holly as the Lord commandeth,
 pretend not a necessity of breaking the
 halcyon, where none is apparant, as the
 manner of some is, when it is a faire

H

Sabboth

will com-
 mend
 your
 actions

The Christians

Sabboth day, they must work, for feare of Raine, but consider thou whose heart is buried vnder thy loaſe, and wilt needs bee rich by deceiuing the Lord of his right, consider I ſay, hath not the Lord provided for thee when it hath rained? and dareſt thou not truſt him when it is faire? did he euer deceiue any that truſted him with their eſtate, while they walked reuerently in his feare, and carefully kept his commandements? what indignitie then and diſhonor is this that thou offreſt vnto the moſt high, in that thou dareſt not truſt him with thy body, whiles thou ſeekeſt for the good of thy Soule? And how doeſt thou thinke to anſwere this geare, when thy conſciencie ſhall bee ſummoned to anſwere therevnto, before that Iudgement Seat, which maketh the very Angels and Celeftiall Powers to tremble? Oh conſider of theſe things betimes, and the Lord awa-
ken thy drowſie ſoule. And aboue all, beware of ſorting thy ſelfe with profane company, which will cauſe thee to looſe thy time, and dull the edge of the Spirit, decay thy graces, and make thee to

Euill company how dangerous

trea-

treasure vp sinne against the day of vengeance, for one sinne admitted with loue and liking, letteth out many graces and maketh hauock of all thy vertues.

How to
lay vp hea-
uenly trea-
sure.

Now the manner how to lay vp this heauenly Treasure, commeth next to be remembred, and that is done three waies.

First, by relieuing of the Lord Iesus Christ in his members, which stand in neede of help, *Sell that you haue ouerplus* (saith Christ) *or that you can spare* *ὑπερβαλον*, *and giue to the poore. Make your bags which waxe not old.* Luke 12. 33.

Luk. 12. 33

to shew that when a man giueth almes to the poore, hee doth but take it out of one purse and put it into another, out of bags that waxe old, and put it into bags that waxe not old, and in so doing saith Christ, thou shalt finde treasure in heauen, in so doing I say, but not for so doing, as Papists teach, *If thou wilt be perfect* (saith Christ to the rich yong man) *goe and sell that thou hast and giue to the poore, and what you doe to them, I take it as done vnto my selfe, for saith our Sauiour Christ, when they my poore members were in prison, I was in prison;*

Mar 19. 21

Mat 25. 34

The Christians

Esa 58.7.

Necessary
encourage-
ments, and
why.

when they were hungry, naked, and cold, &c. I was hungry, naked and cold, and therefore what you did to them, you did to mee. To the like effect speaketh the Prophet *Esaï*, *If (saith hee) thou deale thy bread to the hungry, and bring the poore that wandreth into thy house, and couer the naked when thou seest him, then shall thy light breake forth as the morning, and thine health shall grow speedely, thy righteousness shall goe before thee, and the glory of the Lord shall embrace thee.* These bee sweet encouragements and necessarie, because poore people are vnable to recompence the kindnesse of those that bestow any thing vpon them; and as they are vnable, so for the most part, they are very ingratefull, and their vnthankfulnesse doth not a little discourage many, who would otherwise bee more beneficiall then they are. And in these respects, men had rather venture their goods vpon any other thing, then vpon the poore. For (say they) *quod ingrato feceris perijt*: It is cast away which is giuen to vnthankfull persons: but howsoeuer it bee that many of the poorer
sort

fort, bee both wretchedly vnthankfull, and miserably vnable to repay thee, yet if thou giuest them for Christ his sake, in whole name commonly they aske it, thou shalt finde it againe in heaven.

But it may bee, thou wilt be content to giue part of thy ouerplus to the poore, so thou maist reserue the other part to bestow on thy pleasure, but beware thou deceiue not thy selfe, for all thy ouerplus is for the poore, when thy familie is provided for, thy debts paid, and all Dueties that thou owest to the Church and Common-wealth, thy Prince and Countrie are defrayed, that which remaineth is for the poore, to play for that is to cast lots vpon the Garment of Christ, *Ne fundis parcendum est*, (sayeth Cal, Har. *Caluin*, Euen of a mans ground and Inheritance a Christian man must deuide, some to poore Schollers, some to scholes of learning, some to the Ministry of the Gospel, some to maimed souldiers, some to poore hospitals, & in all to Christ, & he that giueth but a cup of cold water to the poore members of christ, hauing no more to giue, shall not loose his reward. Mar 10.42

The Christians

The 2 way
to lay
vp, &c.

The second way to lay vp Treasure in heauen, is by suffering constantly and patiently for Christ, when thou art thereunto lawfully called and required, and that two wayes: First, thou must suffer the word of Christ which is the sword of the Spirit, to hew and cut thy sinnes, and bee content with patience, to endure the sifting and fanning of the Gospell, for except the dead and superfluous branches be cut off, we can never bring forth fruit in Christ. Secondly, wee must resolute to endure all outward crosses and losses, for the euerlasting Truth of Christ, for hee that will *saue his life* (saith Christ) *shall loose it, and he that will loose it for my sake and the Gospell, shall saue it.* And if wee suffer with him (saith S. Paul) *wee shall also raaigne with him.* If wee belong to Christ, wee must looke for tribulation, and anguish, and persecution, and famine, and nakednesse, and perill, and sword, all which will try their force, to see if they can separate vs from the loue of Christ. Yea, wee must looke for his sake, to bee killed all the day long, and to bee counted

Ioh. 15.

Mat. 10.

39

Rom. 8. 17

35

36

as sheepe for the slaughter. But in all these things (saith the holy Apostle) we are more then conquerours, through him that loued vs. And therefore wee faint not, but though our outward man perish, yet th'inward man is renewed daily. For our light affliction which is but for a moment, causeth vnto vs a farre more excellent waight of glory. While wee looke not on the things which are seene, but on the things which are not seene. This point will bee scarce welcommed, or well liked, of nice and daintie professours of the Gospell, which must neuer goe to Gods house, but when the Sunne shineth, the waies are faire, and no Winde is stirring, to blow vpon them; and when they are there, they must heare nothing but pleasing things, their sinnes must not bee touched, much lesse can they endure to haue the cutting knife of Gods law, laid to the throat of their sinne. And if all the world doth not applaud and commend their zeale, and good deeds, they soon are discouraged, & stand stone still, like the winde-mill that goeth no longer then the winde bloweth, no scoffe

37

2 Cor. 4.

16

17

18

The Christians

or reproach, no persecution or trouble can they endure for the Truths sake, what Treasure can these lay vp by their daintinesse in heauen?

The third
way to lay
vp, &c.

The third way to lay vp Treasure in heauen, is while thou liuest here vp-on earth, to grow in the powerfull and liuely knowledge of Christ crucified, & by a liuely apprehensiuē faith to make thy selfe sure of all his benefitts, in comparison of whom, thou oughtst with the blessed Apostle, to esteeme all the world but drosse and dung. Now to effect this, we must consider the merite of Christ, the vertue of Christ, and the example of Christ, and what benefit wee haue by euery one of them; as that worthie man of God M. Perkins, hath both learnedly & heauenly declared, the somme whereof, I will breefly recall into thy minde.

Phil. 3. 10.

Christ is to bee considered, as the common Treasurie and store-house of Gods Church; for God *hath blessed vs with all spirituall blessings in Christ.* Eph. 1. 4. *And in him are all the Treasures of Knowledge & Wisdome hidden.* Col. 2. 3.

And

Eph. 1. 4.

Col. 2. 3.

And of his fulnesse wee all receiue grace Iohn. 1.
for grace. Iohn. 1. So that all the blessings of God without exception are conuayed vnto vs from the Father by Christ, and so must they bee receiued and no otherwise. But concerning the benefits of Christ we are to learne further two things : first, what they are : Secondly, how or in what manner to vse them. His benefits are three : Merit, Vertue, and Example.

The Merit of Christ is the value of his death and passion, whereby he hath obtained to vs Reconciliation And this Reconciliation hath two parts : first, Remission of sinnes, Secondly, acceptance to eternall life, and both for the merit of Christ imputed. This benefit must bee knowen not by concept, nor carnal presumption, but by the inward testimonie of gods Spirit. To attaine to the infallible assurance of this benefite we must call to minde the promises of the Gospell touching remission of sins, and the gift of eternall life to the Faithfull. Secondly, wee must endeouour by the assurance of Faith to apply them to our owne

owne hearts. And thirdly, wee must vse often exercises of Inuocation and repentance, for by our crying to God for reconciliation commeth the assurance thereof. And if it so fall out that a man in temptation, feele nothing but the furious wrath of God, yet even then against all reason and feeling, hee must hold to the merit of Christ, and know that God is a most louing father to them that haue a care to serue him, euen at that instant when he sheweth himselfe a most fierce and terrible enimie, which *Iob* knew right well when hee said, *If the Lord should kill mee, yet I will trust in him.*

From the benefite of Reconciliation proceede foure benefites. First, that excellent peace of God, which passeth all Vnderstanding *Phil. 4.* And that hath fixe parts: first, peace with the Trinitie, for being iustified by Faith, we haue peace with God. *Rom. 5. 1.* Secondly, Peace with Angels, who do ascend and descend vpon the Sonne of man. *Iohn. 1. 51.* and all for the good of Gods Church. For the Angels doe incampe about those that feare the Lord. *Psal. 34.* And like
Nurses

Nurses doe beare them in their armes. *Psal. 90. 12.* that they hurt not their foot against a stone. All this seruice which the Angels performe vnto the faithfull, proceedes of this, that the faithfull being in Christ, are pertakers of his merit. Thirdly, peace with the Faithfull, for, *the Wolfe shall dwell with the Lambe, and the Leopard shall lye with the Kid, and the Calfe and the Lyon, and the fat beasts together, and a little child shall lead them. Esay. 11. 6.* Fourthly, peace with a mans selfe, and that is : first, when the Conscience washed in the bloud of Christ, ceaseth to accuse a man : secondly, when the will and affections are obedient to the minde, enlightened by the Word and Spirit of God, and this is that which the Apostle meaneth, when hee saith, *Let the peace of God rule in your hearts. Col. 3. 15.* Fifthly, Peace with our enemies, and that two wayes : first, in seeking Peace with all, hurting none, but doing good to all : secondly, in that God restraineth their mallice & inclineth their hearts to peace. Sixthly, Peace with the Creatures. *Psal. 91. 13. Thou shalt walk upon*

Esay. 11. 6.

Dan. 1. 9.

Psal 91. 13

upon

The Christians

upon the Lyon and the Dragon, &c. And in
Hof. 2. 18. *that day (saith the Lord) I will make a co-
uenant for them, with the wild Beasts, and
with the foules of the heauen, & with that
that creepeth upon the earth, &c. Hof. 2. 18*
If therefore wee see God against vs, our
owne Conscience against vs, the An-
gels against vs, the Faithfull against vs,
the wicked against vs, the Creatures a-
gainst vs, let vs examine this point, of
Reconciliation, and if all bee with vs, let
vs know that it is the benefit of Christs
merit.

The second
benefite,

The second benefit of Christs me-
rite, is recovery of that right, which man
hath to all the Creatures, the which
Adam lost to himselfe & all his posteri-
tie. 1. Cor. 3. 22. *Whether it be the world,
or life, or death, or things present, or things
to come, all are yours, and you Christs.*
The right way of knowing this benefit
is this, when God giueth meat & drinck,
&c. we must not barely consider them,
as blessings of God, for that very Hea-
then men can doe, which know not
Christ, but as proceeding from the loue
of God in Christ. And so often as wee
vse

vse the Creatures, this point must come to minde, for blessings conceiued a part from Christ, are misconceiued. Whatsoeuer they are in themselves, they are no blessings to vs, but in and by Christs Merits: for this cause it is not sufficient generally to know Christ to be our Redeemer, but wee must learne to see him and acknowledge him in euery particular gift & blessing of God. If men when they behold their meates and drincks, could by faith behold in them the merit of Christs passion, there would not bee so much gluttony and drunkenness as there is. If the like in their houses and lands, there would not bee so much fraud and deceipt, iniustice and oppression. Also noble birth, without new birth is but vanitie. The like is to bee saide of phisicke, sleepe, health, libertie, recreations, and very breathing at selfe. Therefore it is meete, that with our earthly recreation wee ioine spirituall meditation of the death of Christ, then would there not bee so many vnlawfull sports and delights, and so much abuse of lawfull Recreations as there is, and this wee ought

The Christians

ought to do, for, *Christ is all in all things,*
Col. 3. 11.

The third
benefite.

The third benefit of Reconciliation, is that all crosses, and afflictions cease to bee curses and punishments to them that are in Christ, and are onely corrections & trials, because Christs death hath taken away all, and every part of the curse of the law. In all crosses Christ is to bee knowne on this manner, Iudge of them as chastisements or tryals, proceeding not from a reuenging Iudge, but from the hand of a louing father, and therefore they must be taken in and with the merit of Christ, as meanes sent of God, to keepe vs from being dampned with the wicked world, if otherwise, wee take them as curses, and punishments. And hence it followeth, that Subiection to the crosse, or hand of God in all crosses, is a marke of the true church of Christ.

The 4
benefite.

The fourth benefit of Reconciliation is, that Death is properly no death, but a rest, or sleepe. Death therefore is to bee considered not as it is set forth in the Law, but as it is altered by the death

death of Christ, and when death com-
meth, wee must looke vpon it through
Christs death as through a glasse, and
thus it will appeare to bee but a passing
from this life to euerlasting life.

The second benefit of Christ, is the Of Christs
benefit of his Vertue. Vertue. The Vertue of
Christ, is the power of his Godhead,
whereby hee createth new hearts in all
that beleue in him. This Vertue is
double: First, the power of his death.
Secondly, the power of his resurrection:
by the first, hee freed himselfe from the
punishment and imputation of our sins.
By the second, hee raised himselfe from
Death to Life. The benefit of Christs
diuine power is great to all the faithfull:
for, the same power which freed him
from the punishment and imputation of
our sins, serueth also to mortifie and cru-
cifie the corruptions of our wils, mindes
and affections. And the same which rais-
ed him from death to life, serueth also
to raise those that belong to Christ, first
from their sinnes in this life, secondly,
from the graue, in the day of iudgement.
The knowledge of this double Vertue,
must

The Christians

must not bee onely in the braine, but
experimentall in the heart, that is, to
feele the power of Christs death kil-
ling sinne in them, that wee might bee
able to say with Paul, *Wee liue not, but
Christ liueth in vs.* This was one of the
most excellent things which Paul sought
for, *Phi. 3. 10. I haue counted al things but
dung, that I may know him, & the vertue
of his resurrection.* The way to know it,
is to cast off the old man, which is corrupt,
through deceiueable lusts. *Eph. 4. 22.*

Of Christs
example.

The third benefite of Christ is the
benefite of his example, for Christ is to
be knowen, not onely as a redeemer, but
also as a patterne of all good duties, to
which we ought to conforme our liues.
Christ is to bee followed of vs, in the
practise of every good duty, that may
concerne vs, without exception. *Gen.*
Our conformitie with Christ is,
first in the framing of our inward life:
secondly, in the practise of outward and
morall duties. Conformitie in spiritu-
all life, is not by doing that which Christ
did vpon the crosse, and afterward, but a
doing of the like by a certaine kinde

of

of

of imitation, and it hath foure parts. First, a spirituall Oblation, for as hee by prayer resigned himselfe vp to bee a sacrifice to the iustice of his father. So we in prayer must resigne our selues wholly to the Seruice of God. Secondly, a spirituall crucifying of our selues, for as hee bare his owne Crosse, so must wee denie our selues, and take vp all crosses that come euery day. Againe, as hee crucified his flesh, so must wee crucifie the body of sinne. *Gal. 5. 24. They which are Christs, haue crucified the flesh with the lusts and affections.* He with a speare was wounded, we with the sword of the spirit must wound sinne to death, and labour by experience to feele the very death of it, and bury it. Thirdly, a spirituall Resurrection: for as he came out of his graue, so wee must come out of our sinnes, as out of a most loathsome graue, to liue to God. This worke cannot bee done at once but by degrees, as God shall giue grace. Fourthly, a spirituall ascention, by a continuall elevation of the heart and minde to Christ, sitting at the right hand of God. *If yee be risen*

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*with Christ, seeke those things which are
aboue. Col. 2.*

Confor-
mitie in
morall
duties.

Conformitie in morall Duties is generally, to bee holy as he is : specially to bee like vnto him in foure Vertues, that is, in Faith, Loue, Meeknesse, and Humilitie.

1
Faith,

In Faith, for as he when he apprehended the wrath of God, wholly stayed himselfe vpon the ayde, and good pleasure of his father, euen to the last : so must wee depend wholly on Gods mercy in Christ, as with both hands, in peace, and trouble, in life and pang of death. And not let goe our hold, no though wee feeble our selues, as it were, descend to Hell.

2
Loue.

Secondly, in Loue, for hee loued his enemies more then himselfe. *Ephes. 5. 2. Walk in Loue, euen as Christ loued vs, and hath giuen himselfe for vs, &c.* The like Loue ought wee to shew, by doing seruice to all men, in the compasse of our callings, and by being all vnto all, that wee might do them all the good we can both for body and soule. *1. Cor. 9. 19.*

3
Meeknes.

Thirdly, in Meekenesse, *Mat. 11. 28.*

Learne

Learne of mee, &c. His Meekenesse appeared in bearing Patiently all Injuries and abuses, and suffering the curse of the Law without grudging, submitting himselfe to his fathers will in all things: So must wee, and the more wee follow him herein, the more wee are like him in his Death and Resurrection.

Fourthly, in his Humilitie, for being God, hee became man for vs, and of a man a worme, that is troden vnder foot, that hee might saue man. *Phil. 2. 5. Let the same mind be in you, that was in Christ, who being equall with God, tooke vpon him the shape of a Seruant, and humbled himselfe euen to the death of the Crosse.*

Here is to be obserued, that the example of Christ hath something more in it then any other hath, or can haue, for it doth not onely shew vs what wee ought to doe, but it is both a remedie against many vices, as also a motiue to many good Duties: as for example, the serious consideration that the very Sonne of God himselfe suffered all the wrath of God, and curse of the Law for our sins, is the most effectuall meanes to stir vp

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our hearts to a godly sorrow for them, to which end, euery man must bee perswaded that hee was the man that crucified Christ, that hee is to bee blamed as well as *Herod, Pilate,* and the Iewes, and that his sinnes were the nayles and speares that pearced Christ. Againe, if Christ for our sinnes shed his blood, and if our sinnes made him sweate drops of blood, why should not wee shed bitter teares for our sinnes? Hee that findeth himselfe so dull and hardened, that the passion of Christ doth not humble him, is in a lamentable case. Againe, when thou art sicke and in paine, thinke how light these are, being compared to the Agony and bloody Sweate, the Thorns and Nayles which Christ endured; when thou art wronged & abused, turne thy eie to the crosse, consider how meekly Christ bare it, and prayed for them that put him to death: When thou art tempted with Pride and Vaine-glory, consider how for thy sinnes, Christ was mocked, despised, and condemned: when thou art moued with anger and desire of reuenge, think how Christ gaue himselfe

to death to saue his enimies, when they most cruelly set themselues against him, and these meditations being mingled with faith, will ease thy minde.

And hence ariseth (sayth M. Perk.) a three-fold knowledge: first, of God: secondly, of our neighbour: thirdly, of our selues. Of God, for if wee would know him to our Saluation, wee must know him in Christ crucified, for God of his owne nature is inuisible, and is reuealed to vs onely in Christ, in whom hee sets foorth his Iustice, Wisedome, Goodnesse, and Prouidence. *Heb. 1. 3. Col. 1. 3.* whatsoeuer out of Christ cometh to vs in the name of God, is a flat Idoll of mans braine.

The second knowledge that ariseth from the former meditations, is of our neighbours, that is, those that are of gods Church. They are to bee knowen of vs in this manner. When wee are to do any Duetie to them, wee are not barely to respect their persons, but Christ crucified in them, and them in Christ, *Saul, Acts. 9. Saul why, &c.* when the poore come for reliefe, it is Christ, that commeth to our

The Christians

dores, and saith I am hungry, therefore let our compassion bee towards them as towards Christ.

The third knowledge is of our selues, and the right knowledge of our selues, ariseth of Christ crucified, in whom and by whom wee come to the knowledge of five speciall things: First, the grieuousnesse of our sinnes, and our miserie in regard of them, for if wee consider our offences in our selues, wee may bee deceived, because our conscience being corrupt often erreth in giuing testimonie, and so it seemes but little, but if sinne bee considered in the death and passion of Christ, whereof it was the cause, and the vilenesse thereof measured by the vnspeakable torments endured by him, the least sinne will appeare to be a most grieuous sinne indeed. Secondly, by this wee know that men beleeuing in Christ, are not their owne, but wholly both body and soule belong to Christ. Thirdly, that euery true beleeuer hath this being from Christ, not as hee is a man, but as hee is a new man. Fourthly, that all good works done of vs, proceede from the
vertue.

vertue, and merit of Christ crucified. *Ioh. 15. 2.* Fifthly, that we owe vnto Christ an endlesse debt, for hee was crucified onely as our suretie and pledge, and in the spectacle of his passion, wee must consider our selues as the chiefe debtors, we owe him all our selues for the paines that hee endured, to set vs most miserable bankroupts at libertie, from Hell, Death, and the Diuell, but alas when doe wee beginne to pay it?

Thus wee see what benefits we haue by Christ crucified, and in what manner wee ought to vse them, but alas, but few haue treasured vp this knowledge of Christ, as they ought, for herein faile both the Papist, and the common Protestant. The Popish Churches though in word they confesse him, yet doe they not know him as they ought, for in their Sermons they vse the passion, as a means onely to stirre vp pittie and compassion towards Christ, and hatred of *Pilate*, the Iewes, and *Judas*, &c. But the seruice of God which in that Church, stands now in force, by the *Cannons* of the Counsell of Trent, defaceth Christ crucified,

The Christians

cified, in that first the Passions of Mar-
tires are made meritorious; secondly, the
very word and signe of the Crosse, is
their onely refuge and help; thirdly, the
Virgine *Mary* is made the Queene of
heauen, and a mother of Mercy, who
may commaund her Sonne; fourthly,
they giue religious adoration to dumbe
stocks, & Crucifixes made by the hands
of men. The common Protestant also
commeth short, for three causes, for first
though in Word they confesse him
to bee a Saviour, that hath redeemed
them, yet indeede they make him a pa-
tron of their sinnes: Secondly, they take
knowledge of his merit, but little regard
the vertue of his death, and resurrection,
in mortifying of their sinfull lusts and
affections: thirdly, they vsually content
themselves generally and confusedly to
know Christ to be their redeemer, neuer
once seeking in euery perticuler estate
of life, and blessing of God, to teele the
benefit of his passion. What is the cause
of all the securitie in the world, and that
men are not touched for their sins? sure-
ly because they did neuer yet seriouslie
consider

consider that Christ in the Garden, lay
groueling vpon the earth, sweating of
bloud, &c. for their offences. Againe
oppressours of the poore, neuer knew
that their finnes drew out the hart bloud
of Christ. Againe proud persons puf-
fed vp with strange atire, neuer consider
that Christ was not crucified in gay a-
tire, but naked, that hee might beare
the whole shame and curse of the Law
for vs. These and such like, whatsoeuer
they say in word, if we respect the tenor
of their liues, are flat enemies of the crosse
of Christ, and tread his precious bloud
vnder their feete. So farre *Perkins.*

But if thou wilt haue the Treasures
of Christ in heauen, thus thou must
learne to know and feele Christ cruci-
fied, and the benefits of his Merit, Ver-
tue and Example, and thus must thou
come to the knowledge of God, of thy
neighbour, and of thy selfe, in Christ
crucified, euen whiles thou art here vpon
earth; which feeling knowledge is a sa-
uing knowledge, euen an excellent por-
tion of heavenly Treasure, imparted to
the true Christian in this life, and is a
pledge

The Christians

pledge of endlesse and infinite treasure provided for him in the life to come, and so much for the wayes and meanes of laying vp treasure in heaven, which are by giuing to the poore Members of Christ, by suffering patiently for the truth of Christ, and by growing in the sauing knowledge of Christ crucified.

In laying vp Treasure after this sort, we shal prooue good Alcumists. An Alcumist they say can turne lead into gold, or out of Lead or other mettals extract Golde, which many haue practised to their vtter vndoing. The Pope is the cunningest Alcumist it is thought that the world hath, for hee can of a pound of Lead, make an hundred pound of Gold, for all his Bulls and Pardons are sealed with lead, but what fooles are they that turne their Gold into Lead, or what calues rather that buy his Bulls so deare? But lay vp Treasure as hath beene shewed thee before, and thou shalt turne earth into heaven, corruption into incorruption, Gold into godlinesse which is great gaine, labour into rest, sorrow into ioy, pouertie into riches, and thy cottage

A true
Christian
a good Al-
cumist,

cottage into a kingdome, even the kingdome of heauen.

Now followeth the reasons of Christs Commandement, *For where your Treasure is there will your heart bee also.* A

Reason of great force as if hee should say, for this cause chiefly you ought to lay vp your treasure in heauen, that God may haue your heart, which cannot bee vnlesse you lay vp your Treasure in heauen, for our hearts will bee where wholly their Treasure is. Here wee are taught, that no man can loue the Lord with his heart, that seeketh and placeth his happinesse in earthly things, but onely those whose ioy and felicitie is in heauen, and the heavenly graces of the Lord Iesus Christ. Worldlings make no doubt but that they may, and doe serue God, and loue God with their heart, yea, and haue as good a hart to God as any whatsoeuer, though they follow the world, & heare not sermons, although they keepe not the Sabbath so precisely as others do, which will not worke or play then, though they neuer meddle with the Scriptures, but bee vtterly

Verse. 21.
The second
part containing
the reason
of the
Commandement.

The Christians

utterly ignorant of the wayes and will of God. But Christ here sheweth that they are al deceiued, by a general principle that neuer faileth. *Wher the treasure is there will be the hart, and wher the hart is, there is the Treasure of the hart*, whereupon it followeth that they doe wholly renounce heauen, that do seeke for happinesse here below, and if they set their harts vpon heauenly things, it cannot be that they should esteeme of them no better, or frequent them no oftner, then they doe. The Philosophers haue most exactly (so much as the Star-light of nature would giue them leaue) disputed of the happines or chiefe wel-fare of man. And no meruaile, for who doth not desire to bee happy, and to win that hold, are all mens Sences, and Wits mustred and marshalled, because it is the onely true treasure, *For where the Treasure is, there will the hart be*, but most men doe mistake the matter, while they seeke for happinesse in the flesh, which is not to be found but in the spirit, & while they confesse that it is in God, yet runne after the Diuell for it. When some seeke for
it

*Summū
Bonum.*

it in Honour, Ambition is made generall of the field, and doth commaund the minde: while others seeke it in worldly profite, Couetousnesse doth inuade the soule, taking vp every roome for worldly desires, and noysome lusts, which doe eat out the heart with cares, and drowne men in perdition: others seeking for it in carnall pleasure and sensualitie, cry one to another, come let vs eate and drinck, and bee merry, for to morrow wee shall dye: and in the meane time the brute beast in that regard is more happy then such Epicures, for that more freely, without any shame or feare hee enioyeth the pleasure of carnall sensualitie, then they doe.

But if we were once soundly perswaded of our happines in heauen, it would bee an easie matter to tread the World vnder foote, and to haue our mindes mounted vp to heauen. If the loue of God bee our Treasure, and through the spectacles of a lively faith, wee can read our names registred in the booke of life, and descry our happinesse to be hidden in Christ, if the spirit of Adoption doth
certifie

The Christians

certifie our spirits that God is our Father, and wee are his children, and with the same certificate shall deliuer vs a discharge against sinne, death and hell, then will our harts feede vpon heavenly meditations, and our soules hunger and thirst after righteousnesse, wee will then account all but dung, that wee might winne the Lord Iesus Christ. And then as the Hart brayeth for the riuers of water, so will our soules long for the presence of the Lord: And then the Word of God will bee the joy of our harts, and wee will desire to bee dissolved; and to bee with Christ, for *where the Treasure is, there will the hart bee also*: And vntill then wee shall sauour nothing but earthly vanities. Therefore when S. Paul would draw the faithfull to the studie of a heavenly life, he doth propound Christ vnto them, in whom onely all true felicitie is to bee sought,

Col. 3. 1. 2. *If yee bee risen with Christ (saith hee) set your minds on things aboue, and not on things which are below, as if hee should haue said, it is an absurd and base thing for christians to haue their mindes grub-
ling*

ling on the earth, whose Treasure is hid in heauen, and that is his reason, for *yee are dead* (saith hee) *and your life is hid with Christ in God.* Verse, 3.

Hence we may further learne, in what a miserable case they are, whose harts are set vpon earthly things, which are subiect to Mothes, and Theeues, Rust, and other such manifold mischiefes. A coufening match it is of the diuels owne making, hee is subtill, and sheweth men the world and the glory of it, the Court and the brauery of it, Honour and the fame of it, iniquitie and the profit of it, sinne and the pleasure of it, as it were his daughters with their dowrie. On the other side, wee are simple and belecue him, presently our hart is a match, for them, and happy hee thincks himselfe that can get one of them, and to breake it off is a hard matter. Their affections are fixed vpon a liking, they haue taken, and although God himselfe forbid the banes, yet it is to no purpose, for they haue made a vowe, they haue spoken the word, and their harts are settled, and there is no remouing of them. And thus
men

The Christians

Four
things to
be consi-
dered in
this match

men doe runne desperately vpon their owne ruine, like the foole that goeth laughing to the stocks, and all for want of due consideration, for if wee did but consider : first the basenesse : secondly, the wretchednesse : thirdly, the vanitie : and lastly, the daunger of this foolish match, wee would not set our harts vpon any thing that is in this world.

How base a Worldling is.

1. Basenesse

HOW base and vile a thing for a christian heart to be wedded to worldly things, may appeare by this, that man at the first, was created in innocency & holines, and in Christ is restored to the same againe, of all creatures hee is now the most noble, crowned with glory and honour, but a little inferiour to the Angels, hauing all things subiect vnto him, and all things are to doe him seruice, as the Angels to guard him, the Sonne of God to ransom him, the word of God to instruct him, the spirit of God to guid him, the children of God to visite him, the graces of God to adorne him, and the

the Kingdome of God to enrich him.
And this is the estate of a Christian.
Now for him that is so honourably descended, so highly aduanced, so dearly redeemed, and so mightely enriched, to haue his hart closed vp in some old wal, or locked vp in an iron Chest, or digging in the ground, like a Swine or Mole, or hunting after Vaine-glory, as after a feather, or wedded to vaine delights, or bathing in filthy pleasure, cannot bee iudged but for a very base thing, and matter of great indignitie.

It is not for a Noble mans sonne to addict himselfe to the conditions of the vulgar sort, nor for a heroicall spirit, or man of great place, to besot himselfe in Ale-house pastimes: nor for honest persons, to ioy in the company of filthy packs: neither is it for a Christian mind, who is truely noble, and altogether heavenly, to set his hart vpon earthly things, which at the best are but vanitie and vexation of spirit. Therefore let Christians say as the Apostle saith: *When I was a*

1. Cor. 13.

11

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I became a man, I put away childish things: so when I was an earthly worldling, I spake as a worldling, I vnderstood as a worldling, I studied as a worldling, worldly things onely, but when I became a right Christian indeed, I put away worldlinesse, and set my heart vpon Treasure that is in heaven.

And therefore as *Nehemiah* (when he considered the place of Magistracie and rule wherein hee was) said, *Should,* *Nehc. 6. 11* *should, a man as I flye?* so thou wilt say that art a true Christian, and considerest thy excellent calling, and what thou art borne againe vnto by grace, should such a man as I, bee an earth-worme? and thus wee see how the dignitie of a Christian, sheweth how base a thing it is, to set the heart vpon earthly vanities, where Moths fret, Rust eate, & Theeues dig through and steale.

How miserable a Worldling is.

AS nothing is more base and sordid,
so nothing is more miserable then to
set the heart vpon earthly things, for that
is

is to subiect the Prince to the Subiect, the Maister to the Seruant, or a Tyrant rather, who commaundeth both all the senses of the body, and all the powers of the soule without any rest at all. *Sa- Pronefs,*
lomon saith, it is intollerable for a seruant to beare rule, if intollerable then miserable and much to bee pittied. *Paul* saith: *They that will bee rich fall into temptati- 1.Tim,6.9*
ons and snares, and into many noysome and foolish lusts, which drowne men in perdition and destruction. Money is not vnfitly resembled in an Emblem by some to a Queene aduanced on a Chariot, which is drawne by a couple that represent the golden fooles of the world, *Periculum & Pauor*, Perill and Feare: the first draweth the Chariot in a collar stickt full of Daggers with the points inward, and going bare footed vpon sharpe thornes: the other draweth with a sad countenance, and a gnawing conscience, still casting his eye backward to see who is neare, the attendants of this Golden Queene are bloody Murther, spoyling Theft, frantick Folly, and hart gnawing Enuy, all couered with her vaile. The

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speech that she is receiued with is this following.

*Te biugi inuectam curru exitiale periculum
Sollicitusq; paupor Regina pecunia ducunt.
At quia stultitiam, furtum, cadesq; cruentas
Velas, cunctorum hinc in te spes firma recumbit.*

In English thus :

Both danger deepe and gastly feare are yoked
to draw thy Chariot O golden Queene :
For fooles, & theeues, & bloudy murdring mates,
thou with thy vaile dost hide from being seene,
For which sole cause the harts and hopes of all
In thee repose haue alwayes firmly beene.

This is true, yet of greater authoritie
is that of the Apostle, to the same effect,
2. Tim. 6. *The desire of money is the root of all euill,*
10. *which while some haue lusted after, they
erred from the faith, & pearced themselues
through with many sorrowes, to shew that
a man cannot set his heart vpon transi-
torie things, except hee will bee a mur-
therer of his owne soule, and liue in con-
tinuall sorrow, for earthly treasures and
pleasure*

heavenly Treasure.

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pleasures are lined and stuffed with sorrowes, not a few but many, not easie but sharp and pearcing, not a little way, but quite through to the very hart. Lo, thus is the worldling tormented on euery side, like one rolled in a barrell of nailes. Sathan sheweth onely the glory of the world, but *Paul* the sorrowes of the world; Sathan the hony, but *Paul* the sting; Sathan the honor, *Paul* the dishonour, to teach vs what course wee must take to auoid, or to make void this miserable match. What greater misery then to haue, and bee neuer satisfied? *Crescit amor nummi, &c.* The desire of money encreaseth, as the heape encreaseth. Here is no end of gathering, as in the Drop-sie there is no end of drinking, because by continuall drinking the thirst is more kindled, but no whit quenched.

How vaine a worldling is.

AS the worldling is most base and miserable, so nothing is more vaine, for what greater vanitie then to bee addicted or deuoted to those things which

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cannot performe that which is expected from them? which are of so short continuance, which are so little while possessed, & are no mans lesse then his that gathereth them: such are all earthlie things, and hee that lusteth after them, to set his hart vpon them, is like those vaine fooles that lust to eate of painted grapes; or rather like the rich foole in the Gospell, who hauing enlarged his Barnes, cryeth out, like one in a dreame, and bids his soule now take rest (for indeed hee had found but little rest before) and his reason is, because hee hath now goods inough for many yeeres, but as he was thus dreaming of many yeers goods and rest, a voice comes and awakes him and tels him plainly that he doth vtterly mistake the matter, *Thou foole (saith hee) this night shall they fetch away thy Soule, and then whose goods shall those be that thou hast gathered?* So is it (saith Christ) with him that gathereth riches to himselfe, and is not rich in God. This vanitie is well set out by the holy Ghost, when Salomon saith, *there is an euill sickness, namely, riches reserved to the hurt of their*

Luk. 12.

Eccle. 5. 12

their owners, and these riches perish by euill trauaile. And this is also an euill sicknesse (saith the man of experience) that in all points as hee came, so shall hee goe, and what profit hath hee that he hath trauailed for the winde? I haue also seene a man (saith he) to whom God hath giuen riches, and treasures, and honour, and he wanteth nothing for his soule of all that he desireth, but God giueth not power to eate thereof, this is vanitie and vexation of spirit. 15

Cap. 6. 1.

As this vanitie is a vexation to the spirit of man, so is it no lesse grievous to the spirit of God, for that contrary to the minde of our heauenly father, we bestow our loue so fondly, vpon that which cannot help vs. The commandement saith, wee must honour our parents; now amongst other things tending to the honour of our earthly parents, this is not the least, for a child to require the consent of his parents in bestowing of himselfe in marriage; and to marrie against their mindes, especially when there is reason to the contrary, cannot bee but a great dishonour offered to our parents. But what earthly parents haue so great

A dishonour to God.

interest in their children, as God hath in vs? what childe oweth such dutie to his earthly parents, as wee owe to God?

1al. 1. 6.

If I be your father (saith the Lord) where is my honour? as if hee had said, if you depend vpon me for your prouision, and looke for my blessing, how is it that you set your harts vpon my creatures, & not vpon mee, knowing that my minde is so much against such foolish bestowing of your selues? as though I could not or would not fill your harts with as much ioy and gladnesse, as my creatures can doe, and more too. Therefore saith *Paul* to *Timothy*, *Charge them that are rich in this world, that they bee not high minded, and that they trust not in uncertaine riches, but in the lining God.*

1. Tim. 6.

17

How dangerous worldlinesse is to the Soule.

THERE is no truer Nobilitie, then to be a citizen of the heauenly Ierusalem, sonne and heire to the most high, all which is defaced and abolished, if the hart lie buried in earthly things. There
is

is no sounder ioy, then the ioy of the holy ghost, which is a fruit of Faith, & is grounded on the loue of God, but this cannot bee relished or tasted by him, whose hart doth cleaue to this miserable bondage of worldly cares. There are no such goods as the sanctifying graces of the holy ghost, which onely make a man truely happy, as to cleaue vnto God by faith, to loue the Lord from the hart, to worship him in spirit and truth, and to bee wholly vnited vnto him. But far is hee from these things, whose hart is set vpon earthly goods: At the Sermon, Eze. 33. 31 his minde runneth after his couetousnesse, and with his mouth hee maketh iests, both of the doctrine and Doctor, because hee liketh neither the one nor the other, like the Pharises which mocked Christ when hee spake against couetousnesse, because themselves were couetous. When the Sermon is done, they forget al, because their harts wer choked with the thorny cares of the world: if they fall to reporting of the Sermon, it is with additions and detractions, mistakings and falsifications, most strange
to

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to heare, as if the Preacher had ben mad, or drunke, or in some dreame, when he spake. Thus the word of life and grace, which is a sweet sauour of life, vnto life eternall, to the regenerate and spirituall minde, yeeldeth a most fearefull sauour of death, vnto death everlasting, to the carnall & worldly minded man. Seeing therefore to bestow the hart & affection vpon earthly things, is proved to be a match so base, and vnbecoming the dignitie of a Christian, so wretched and miserable, so vaine and deceitfull, so dishonourable to God, and preiudiciall to our owne saluation, let vs labour by earnest prayer and holy meditation, to haue our mindes purged from this euill sicknesse of worldly loue, and neuer giue the Lord any rest, vntill by zealous prayer wee haue obtained of his diuine Maiestie the wings of a liuely Faith, whereby our heauie harts, and dull spirits may bee mounted vp aloft, to seeke for our Treasure in heaven, and then indeed shall wee bee heavenly minded; *for where the Treasure is, there will the hart bee also.*

How

*How to iudge by the heart whether a
mans Treasure be in heauen or no.*

THere be certaine signes in the hart,
whereby a man may iudge of his
estate to come, as there be in the skie, to
know what weather shall happen: when Mat. 16. 3
the skie is red in the Euening, men say,
faire weather: when it is red & lowring
in the morning, it is a signe of foule wea-
ther: when a cloud riseth out of the Luk 12. 54
West, they say, a shower is comming:
when the South-winde bloweth, a signe
of heat. By obseruing how *Jonathan* shot
his arrows, *David* knew how *Saul* stood
affected towards him: by the holding
out of the golden Scepter, *Hester* knew
shee was in the Kings fauour: by the
budding of the Trees wee know that
Summer is come: by the sound of the
Vessell the emptinesse or fulnes there-
of is perceiued: by the beating of the
pulses, the distemperature of the body
is discerned. And by the affections of
the heart, which are the pulses of the
foule, the hearts Treasure is discovered,
and

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and where it lyeth, for God that hath giuen men signes to know the state of the body, the alteration of weather, and the mindes of other men, hath also giuen certaine notes and signes to discerne the state of the Soule by. Yea, Christ doth condemne them for Hypocrites, which will not iudge of themselues, as well as of other things. *Hypocrites* (saith hee) *Yee can discerne the face of the Earth, and of the Skie, but why discerne yee not this time? yea, and why iudge yee not of your selues what is right?*

Luke. 12.
56. 57.

But how may that be (will some say) or how may a man know by the affections of the heart, where the hearts treasure is? Then mark the way of wisdom, and learne to bee wise, when the Lord Iesus heard one answere discretely, *Mar 12. 34* he said vnto him, *Thou art not farre from the kingdome of God*, to shew that discreet answers in matters of religion are signes of grace. When *Zachens* did with heart obey Christ, and with reuerence receiue Christ, and in charitie releiue Christ, & in conscience of his wrongs done, was ready to restore where hee had wrong-fully

Luke

fully receined, the Lord Iesus said vnto him, *This day Saluation is come into thy house*: to shew that true conuersion is a certaine signe of Life and Saluation. By *this I know* (saith David) *that thou louest mee O Lord, because my enemies doe not triumph ouer mee*: to shew that euen enemies are for signes & tokens of gods fauour. By *this shall all men know that yee are my Disciples* (saith our sauiour Christ) *if yee loue one another*: to shew that christian loue is for a signe of gods loue, but not a cause thereof as Papists teach. And by the heart a man may know whether his part be in the booke of life, and whether his soule shall bee bound vp in the bundell of the righteous or no: *For where the treasure is, there will the heart bee also*: that is, there will be the ioy and delight of the heart, the loue and desire of the heart, the care and longing of the heart, for the heart in this place is put for the affections of the heart or soule. If then thou wouldest know whether thy Treasure bee in heauen or hell: see where thy heart doth most haunt, and whereabout it is most employed. If
Christ

The Christians

Comfor.
able
signes.

Christ be the man & the matter whom thy soule loueth, if his Gospell bee the ioy of thy soule, & his commandements thy harts delights, if for loue of his name, and zeale to his glory, thou fearest more to offend him then all the world besides, and art for his sake, content to endure with patience all the Tribulations & crosses that the hands of wicked men can loade vpon thy backe; if thou canst finde thy heart resolved to drink of his cup, and to bee baptised with his Baptisme; & if thou bee bent to stand more zealously for his glory, then for thy own life; and if thy heart bee refreshed, when thou thinkest on his death, and art hartely desirous of his comming to Iudgement: then happy and blessed art thou, the king of kings hath put forth his golden Scepter vnto thee, thou art in his fauour, the fruitfull Tree of Grace hath budded in thy hart, the Summer time of thy refreshing is approaching, and the Lord delighteth in the fruit of thy faith: thy treasure is in heauen, thy prouision is gone before, & thou shalt follow after, yea more, if thy heart doth mourne and
griue

griue for thy owne vntowardnesse, and the finnes of other men, thou art marked by Gods owne Secretary, his sauing Angell hath set thee apart, that the destroyers may not meddle with thee, if they meete thee in their way. And as Christ said to Nathaniel: *Dost thou beleue because I said I saw thee vnder the figge Tree? thou shalt see greater things then these*: Soe do you beleue because I say, by the hart you shal know whether your treasure be in heauen: you shall see greater things then yet you doe, for now wee see but in part, and we know but in part; but hereafter wee shall know as wee are knowne: in the meane time take these things as the first frutes of the spirit, which are but the least part of the harvest, or as an earnest penny in assurance of millions not to bee numbred, for certainly, where the hart is, there is the treasure, but how great a treasure, *no eye hath seene, nor eare hath heard, nor tongue can expresse, nor hart can conceiue.* Ezech. 9. 4
Ioh. 1. 50.
1. Cor. 13. 9

On the other side, if thy hart hath no ioy in the gospel of Christ, nor delight in the commandements of God, if thou
haue

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haue no zeale for the glory of God, no desire to pray, nor longing for the coming of Christ, then feare, for where thy treasure is, there will thy heart be also. If thou hast more felicitie in worldly vanities, then in heauenly vertues, if vaine company bee more welcome vnto thee, then such as feare the Lord, if thy study be onely how to liue heere, & thy cares and communications be altogether earthly and prophane, then suspect thy estate not to bee good, and know that thy hollow sound bewrayeth an emptie vessell, thy figge tree hath nothing but leaues, all thy Termes are but vacations, and as for treasure in heauen thou hast none, for they that are occupiers there, haue their harts wholly employed there, and as they looke for great abundance when they come thether, so they finde an earnest thereof in their harts heere, all is holy, and heauenly, comfortable and happie, for righteousness and truth hath looked downe from heauen vpon them, and mercy and peace haue embraced each other in their soules, and heauen holding their treasure doth also
hale

hale and draw their harts thither likewise.

Now then let vs see how our harts stand affected, for there is a sure witnesse and pledge eyther of Hell or of Heauen.

But how shall wee know whether our hearts be in heauen, and Gods holy spirit be in our hearts? Surely a needfull question; for euery one wil say as the yong man in the Gospel, *all these things I haue obser-*

Mat. 12. 38

ned from my youth, and that he loueth God aboute all, yea hee would be sorry else, but the Prophet Ieremie saith, *that the heart*

Ier. 17. 9

is deccijsfull & wicked aboue all things, who can know it? and therefore to be suspected & examined as David aduised: Examine

Psal. 4.

your hearts vpon your beds, enen secretly before God, and free from all lets and en-

combrances: Wouldest thou then know thy heart, examine all her attendants, and vnder officers wherabout they are chiefly

employed, as thy Tongue, thy Eares, thy Eyes, thy hands and feet; for out of the a-

Mat. 12. 35

bundance of the hart the mouth speaketh, that is, the tongue will shew how the hart is affected, *my hart is enditing of a good mat-*

Psal. 45. 2

ter (saith the Psalmist) and presently followeth, *my tongue is the pen of a ready wri-*

I. Cor. 13. 11

know

L

ter

The Christians

Psal. 39. 2. *ter. Again in another place, My hart was
hot within me and I spake with my tongue.*

Mat. 12. 35 *A good man (saith our Sauour Christ) out
of the good treasure of his hart bringeth forth
good things. If there be abundance of loue
to God, the tongue will still bee speaking
in commendation of his praises, and set-
ting forth his greatnes, his goodnes, his iu-
stice, his holines, his wisdom and mercy,*

Can. 1. 1. *&c. as the Church in the Canticles, Oh let
him kisse me with the kisses of his mouth, for
thy loue is better then wine, that is, better
then all pleasant and profitable things. If
there bee abundance of ioy and delight*

Ps. 119. 13 *in the commandements of God, thy lips
will declare the Iudgements of his mouth;
If there be abundance of feare to offend
against God, or the Godly, thou wilt set a
watch before thy mouth, and thy feet shall
carry thee speedely from euill company;
If there be abundance of zeale in thy hart;
then will thy tongue be enflamed with a
holy fire for the truth; If thy hart doth a-
bound with desire and longing for the
presence of the Lord, then thou wilt still
be wishing, and striving to visit his house
here, and to meete him in the clouds. In a*

Psal. 42. 1.

word

word, the whole course of a mans life, his speech, his countenance, his company, his exercises, his watchfulnesse, his habite, his dyet, his building, his purchasing, his children, his seruants, his buying & selling, his trading & sporting, all wil bewray of what country hee is, and whither his hart is tra- uailing, as *Iehu* was knowne by his march- ing. Wel may he vse the world for necessi- ties sake, but it shall be as though he vsed it not, like an *In* to bait in, but not to abide in: he may see therein, and salute those that passe by, but the hart still holdeth on his course to his heavenly country, and saith as Christ said in the gospel, when he knew that his enimies were not far off, *Arise, let vs goe hence*, here is no abiding for vs, On the contrary, if couetousnes, ambition, vn- cleane lusts, pride, enuie, mallice, profane- nes, or the like, doe abound in thy hart, thy tongue, thy countenance, thy company, &c all will bewray it. Out of the mouth will flie vnsauery Iests, thy mind will run like a wilde horse vp and downe in the world: When Christ is deuiding of heavenly do- ctine, then commeth the worldling and interrupteth him, with *Master deuide the* Luk. 12.13

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oh. 8. 6.

inheritance between me & my brother. And as Christ himselfe by scribbling on the ground, shewed that hee did not regard what the malicious Iewes said, when they came to accuse the adultresse woman: so at the table, when grace is in saying, or at the temple in the holy exercises of religion; the worldlings minde being not on those things, will bewray the same euē by the very motions of their fingers, or by their looking about vpon some other thing

Obiect.

But hipocrits will make as great a shew as any, and spin a very fine thred, saying also as that yong bragger in the Gospell, willing to iustifie himselfe, *all this haue we*

Answer.

done. And so they wil, and may in pollicy, but not in true pietie; from the braine perhaps, but not from the heart; of the abundance of braine, that is, wittie and cunning inuention: the tongue of the hipocrit speaketh good things, and keepeth good company, and frequenteth the word & Sacraments, not of loue, nor zeale, nor desire to glorifie God, for that is the flore of a good heart, which hee wanteth, but onely like a crafty Fox, and cunning pollitician, casteth in his braine which way to bring his

his purpose to passe, & so serueth the time that the time may serue his turne. And therefore as occasion serueth, hee is a right temporizer, commending with his tongue that which hee condemneth in his heart, like the diuell who confessed Iesus Christ to be the son of God, whom he loued not: but his heart in the meane time frameth mischief and deceit, a den it is for infernall furies, and a cage of vncleane birds, it delighteth in vain exercises, & vaine company, and is fraught like a ship with vile thoughts, he is a man of Beliall that hath lewde things in his heart, and when time, company, and occasion serue, wil of this abundance, both speak & do lewdly. Two notable examples of such ware, doth the scripture afford vs, the one is in the harlot pleading before king *Salomon*: the other is in *Herod*. The holy story saith, two harlots 1. King, 3. pleaded hard, as well to cleare themselves of the death of that childe, that was overlaid, as to iustifie the claim that was made by each of them to the suruiuing child: wel to decide the controuersie about the liuing child, the king calleth for a sword, & commandeth it to be cut in peeces, & diuided

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betweene them, knowing right well by the
wisedome which God had giuen him, how
nature would worke in the true mother,
The dissembling monster thinking, that
the King had ment as he said, said as hee
said, & yet no otherwise then as she would
haue had it: the other from the aboun-
dance of naturall affection was content
rather to loole her interest in her owne
childe, then that the poore infant should
innocently be deprived of his life: So hi-
pocrites, and true professours make both
one shew and plead both for the truth, as
they would make the world beleeue, but
upon occasions offered in time and place,
the difference will easily appeare.

The other example is of *Herods* dealing
towards the Wise men, which came from
the East, they came in simplicity of heart,
shewing plainly the end of their coming
and confessing boldly that they had seene
Christs star in the East, but *Herod* like a
Foxe very politickely beareth a part in
their song, but harbouring at the same in-
stant a bloody Tragedy in his hart, which
hee meant to haue acted so soone as hee
should learn wher Christ was borne. The
like

like dissembling is to be found in another Herod, & Herodias, in Mat. 14. 2. *John the* Mat. 14
 Baptist was great with the multitude, therefore Herod wil seeme to heare him gladly, yea to reuerence & commend his doctrine, this was in Herods head, but let *John* tell him of his perticular sinne, (as he did) and then it will appeare what is in his hart, not *John* but *Herodias*, not holines but whoredome, & that shall this busie controller (as the world speaks of Preachers) well know to, for to prison he must goe, & were it not for feare of the multitude hee should dye too. *Herodias* is as cunning as *Herod*, for so long as the King doth reuerence *John* Baptist, she will not seeme to mislike him greatly, especially before the King, yet she hath a quarrell against him, & in her hart she wisheth his head off, onely she watcheth a fit time, which fell out iust vpon his birth-day, solemnized with all riot and excellence, she sends in a wanton Damosell, instructed & prepared before with a harlots impudent face, to daunce before the King and his company; the profane hipocrite is so far pleased with her sport, that he (forgetting himself, his honor, & the vnstinted

The Christians

appetite of a shameles woman (whose hart is subtill, & her waies so moueable and intricate that they cannot bee knowen) bids hir aske but what she wil, & it shalbe giuen her, as the manner of all hipocrites is, for though *Herod* heard *John* gladly, & shewed some kinde countenance to him for the time, yet the wicked & lasciuious works of the flesh, do please him better then all the holy doctrines and Sermons that *John* taught, as appeareth by his large offer. For though he heard *John* baptist, yet was he neuer so fire harted towards him, as hee was now to a tripping Minion, but after the manner of courting gallants, and Protestants at large, who will perhaps sometime inuite the Preacher to a dinner, and tell him that he is a good man, & doth wel to tell men of their faults, and if we do not follow your sayings, and the good counsell (say they) it is worse for vs, & so with a bap and a gentle congie they bid him farewell. But *Herodias* his sweet hart, shall haue his hart, and the golden Misers, and pleasant companions shall please them so, that nothing shalbe thought too deere for them. Well now is the time, to know both their harts

harts, for these pleasing placeboes, with their tripping trulles, care not a straw for any preaching, but in their harts wish all (except their mealy mouthd Prophets which neuer goe without a slickstone in their pocket) hangd out of the way. And till fit time serueth, they can daunce after times pipe, but if time change his note, they will also change their coppy, and will make better Christians then euer *Herod* was to daunce after their pipe (if Gods grace be not the more abounding) euen to the bitter persecuting and disgracing of Gods poore Ministers and seruants, yea they haue the skill to watch the time at a feast, at a dauncing reuell, or a gossips meeting, to winne their harts desire, and make better then *Herod*, to doe that they will be sorry for afterward. Therefore let men take heed, that they be not deceiued by such hypocrites, and that they deceiue not themselves, whiles they professe religion from the head, and not from the hart.

But some will say, a man may be religious in hart, and yet fall away from grace, and so come to no assurance of treasure in heauen, because it is said in the Gospell, that

Obiect.

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Mat. 13. 20 that some receiued the word with ioy, and yet fel away: now ioy is an affection of the hart; and ioy in the word is a fruite of the Gal. 5. 22. spirit, Gal. 5. therefore it seemeth y^e though a man hath a religious heart, yet hee may fall away, & consequently one cannot tell by his heart whether he hath any treasure in heaven or no.

Answer.

But that ioy that S. *Matthew* speakes of, is rather a liking or wondring at the heavenly doctrine, as at some strange and excellent thing, then any sound or settled reioycing in God who speaketh in his word. And ioy is to be distinguished, for it is eyther carnall and temporary, or spirituall and permanent. A carnall man reioyceth many times at a Sermon, for the preachers rare inuention, or his varietie of phrases, or the sharpnes of his wit, or the artificiall conuaince of the matter, or his excellent gift of viterance and boldnes, or because hee heard some touched that hee was not friends withall, but not for the simplicitie and euidence of the truth; nor for any reformation that he felt wrought in himselfe; nor for any hatred of sinne; or loue of righteousnes, that the word wrought in

in him; for commonly such kinde of reioycers or admirers of men, goe presently from the Sermon with the dog to eat vp their vomit, and Swine-like to tumble in their mire again. Such were many of *Iohns* auditours, such were many of *Christs* auditours, such were most of *Ezechiels* auditours: and such are too many of our auditours, which flock at the first to a man for nouelties sake, to see whether they shall be clawed with a curry-combe, or smoothed with a slik-stone. Such are they that haue the word of God in respect of persons: and such are those fantasticks, that will buy a booke onely for the merry conceits, that are in it, and not for the matter, like children which ioy in a booke with a faire couer, and reioyce more at the gaies or gawdy letters, then any thing else in the booke, be it neuer so good. The spirituall man reioyceth, for that God hath found out his sinne, and feeleth the hand of God reforming his heart: he reioyceth for that he perceiueth Sathan dispossessed, and his life amended, his soule hee findeth humbled, and his affections bridled, himselfe won to God and his familie with him, and

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Act. 16. 34 for this hee reioyceth like the conuerted Iaylor, who reioyced for that he and all his household beleeued in God.

Obiect. But now the afflicted soule is to be satisfi-
Cōscience **afflicted.** ed who complaineth with the Spouse
Cant. 5. 1. of Christ in the *Canticles*, that shee hath sought him whom her soule loueth, euen by night in her bed she hath sought him, but she cannot finde him, that is, the conscience afflicted with the wounds of sin, cannot find in her hart any assurance of Gods fauour, in the remission of her sinnes.

Answer. But for answer we say, that there is an earnest penny & pawne of Gods loue in that hart, though as it were, sealed vp in a bag, and in time it shall be opened, and perceiued: for first, the very seeking after the loue of God is a speciall fauour of God, and an euident token that the spirit of God is there, for that proceedeth not of flesh and bloud, *Secke yee my face* (saith the Lord) *my hart answered* (saith David) *thy face will I seeke*, hee doth not say, thy face will I finde, but seeke, to shew that seeking of gods fauour is a grace of God, as well as finding of Gods fauour, *Secke and yet shall finde* (saith Christ) to shew that finding

Psal. 27. 8

Matth. 5.

finding comes after seeking. *Seek the Lord*
(saith Esay) while he may be found, and call **Esa. 55.**
upon him while he is nigh at hand: to shew
 that God is sought for by inuocation or
 calling vpon his name, long before hee is
 found, or felt gracious vnto vs, but euen
 then he is nigh at hand, or else we could
 not call vpon him: for it is euen his spi-
 rit that sends forth our prayers, and helps
 them with sighes and grones, and if hee
 did not help and heaue vp our dull and
 drowfie spirits, we should neuer once flut-
 ter towards heauen, but euen lye like dead
 blocks, sencelessly groueling vpon the
 ground. Again, Christ is in the hart of the
 troubled spirit, forasmuch as the loue of
 Christ is there, for she saith, *whom my soule*
loueth, which very loue that thou bearest
 to Christ, is a note of the sanctifying spirit
 of God. Again, thou desirest to feele the
 assurance of Gods loue, which desire is
 also a pledge of the spirit of grace. A man
 may feare God in some sort, and ioy in the
 things of God for a time, in some carnall
 respect, & desire with the fluggard, *Balam-*
like to dye the death of the righteous, and
yet not loue the Lord, but the loue of
 God

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4

Psal. 43.

Simile.

God, & desire of his fauour makes all sure. Fourthly, if thou feele it not yet as thou wouldest, then vse the meanes of Preaching, Reading, Prayer, Conference, Meditation, and patiently waite the Lords leasure, as *Dauid* saith to his Soule, *Waite on God and be not so cast downe, for he is thy present help, and thy God.* As a sicke man taketh meat & drink, and phisick, though it goeth against the stomacke, and his stomacke so weake that it casteth vp all againe, yet hee hath a desire to brooke it, and doth strue to keepe it, and at last it worketh strength: so is it with the sick & distempred Soule. There is a defect in the stomacke, or in the pallat, or in some other part of the body, which hindreth the working of corporall phisick; so in the inward man, there may be a defect in the vnderstanding which may bee darkish & cloudy, or in the vtterance which may be slow, or in the memory which may be obliuious, or in the Faith which may be weak, or in the repentance which may be dull, or in the will which may be waiward, or in the Loue which may be cold, yet in all these remaine a double comfort: first, these

these graces are in truth in thee, for thou vnderstandest aright, and remembreſt the beſt things, and beleueſt the word, and repentest in truth, with hatred of sinne, and louest God and his word euen for themselves: and secondly, so much as thou vnderstandest, knowest, remembreſt, beleueſt & louest, thou affectest & embraceſt in hart vnfaignedly, and desireſt to grow in them, and to practise them, all which are blessed signes of the grace of God.

And lastly, if thou didst once feelee the forgiveness of thy sinnes, and God fauourable vnto thee in his sonne Christ, and now wantest that feeling, know that for some iust cause, it is taken from thee, either to humble thee, or to make thee more thankfull when thou feelest so great grace bestowed vpon thee, or to make it come againe vnto thee, after thy humiliation, & tryall of thy patience, with greater ioy & sweetnes, for ioy restored is sweeter then ioy continued. That God that hath vouchsafed of his great goodnesse to shew vs in some measure, the difference betweene the treasures of the earth, and the riches of his kingdome, and by giuing vs the one
doth

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doth allure vs to loue and accept of the
other, giue vs grace so to seeke and vse the
one, that in the end of our race wee may
obtaine the other, and that for his infinite
mercies sake in Iesus Christ our Lord and
all sufficient Sauour, to whom with the
Father and the holy Ghost, be giuen
all honour and glory, with power
and dominion, for euer
and euer, Amen.

FINIS.

Errata.

Fol. 1. b. line 13. read thornes. fol. 23. b. l. 8. read
ballist. l. 24. r. Prayer. fol. 25. l. 24. r religions
dowry. fol. 32. b. l. 5. r. the almightie. l. 20. r. bel-
lowing. fol. 65. b. l. 12. r. such a man.

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